

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman,*
Mission Studies, and Monthly Bulletin

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ABBREVIATIONS

A. B. C. F. M. or A. B.

W. B. M. or B

W. B. M. I. or I.

W. B. M. P. or P.

American Board

Woman's Board of Missions

The Woman's Board of Missions of the Interior

Woman's Board of Missions for the Pacific



THE PUBLISHING AND PURCHASING DEPARTMENT OF THE AMERICAN BOARD

Reading from left to right, front row : Miss Martha P. Richardson, Henry R. Kochler, Harvey L. Meeken, Herbert N. Ackerman and Miss Maria T. Moody. During Miss Richardson's thirty-four years with this Department, she has administered the leaflets and stereopticon division with faithfulness. Mr. Kochler has the unique record of forty-five years' service as packer and shipper. His American Board birthday was on November 1st, 1879, and he is still actively directing the work of packing the thousands of cases that pass through this Department annually. Mr. Meeken, center, front row, has been with the Board eighteen years. Mr. Ackerman dates his beginning with the American Board in 1886. His particular duties are the shipment of freight goods and the supervision of the shipping papers, which carry multitudinous detail, as each foreign government has special and exacting requirements to be considered. Miss Moody has seen twenty-four years of the work of the Department. The rest of the group may be nameless here, but they constitute, nevertheless, a most important factor in the work of the Department.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

Editor-in-Chief, ENOCH FRYE BELL

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FLORENCE S. FULLER
A. B. C. F. M.

ALICE M. KYLE
W. B. M.

DOROTHY R. SWIFT
W. B. M. I.

MRS. E. R. WAGNER
W. B. M. P.

A \$50,000 REDUCTION OF THE DEBT

SINCE 1920 the Board has been carrying an exceedingly heavy debt, incurred, in the main, through unprecedented losses in foreign exchange arising from post-war conditions. Amounting at one time to \$242,000, the debt now stands at \$180,039, the reduction being largely due to the special appeal in the summer of 1921. Last fall, when the appropriations were made for the current year, the Prudential Committee voted to put into the budget an item of \$30,000 toward the gradual reduction of the accumulated deficits of the preceding years. Our expectation of larger giving this year from the churches has not been realized, and from the trend of our receipts so far this year we shall be hard put to it to meet the actual expenditures of the budget, not including anything toward the accumulated deficit. And yet the old debt must be paid, or the Board will be in no position to take up the new opportunities which confront it on so many fields.

Facing such a situation, we take pleasure in announcing that a matured Conditional Gift of \$50,000 has been applied toward the liquidation of the deficit. It has been possible to do this without disturbing our budget estimates for the year, since other matured Conditional Gifts have already amounted to more than our estimated expected receipts from this source. The situation is that, after utilizing the gift in this way, we still have as good a chance of closing the year successfully, as we figured would be the case, with the added incentive that, if we succeed, we shall see the year's bills fully met and, in addition, have the satisfaction of seeing the indebtedness reduced from \$180,000 to \$130,000.

We issue this encouraging statement at this time in hope that the friends of the Board will be inspired to attempt the largest possible giving during these closing weeks of the year. May we not expect such a response that the debt will be reduced to at least the \$100,000 point? If the Presbyterians at a single stroke could wipe out an indebtedness of \$656,000, the Congregationalists should at least achieve what we propose. With \$50,000 assured as a starter, let us carry the effort through to at least an \$80,000 reduction of the debt. We earnestly appeal to all the friends of the Board to join us in this plan. From the present showing, it appears that the thing can be done if each one who gave in July and August of last year will duplicate the gift this year.

C. H. P.

AS TO EXTRATERRITORIALITY

IT is an accepted custom of international relations that the persons and residences of foreign diplomats in any land are treated as being on their own soil; all ambassadors, ministers, and officials of embassies and legations are considered to bring with them such rights and privileges as belong to them at home. They are not subject to the law of the land where they dwell; they may not be tried in its courts, but are under the jurisdiction and direct protection of the land which they represent.

In establishing treaty relations between Western and Eastern nations, certain "extraterritorial" rights in many cases have been extended to cover not only official representatives, but all citizens of these Western nations dwelling in the several lands of the East. It has been required that they also should not be subject to the judicial procedure of the lands in which they were dwelling as aliens, but should have the privilege of courts or judicial officers provided by their own countries, operating in accordance with their nation's practice. These special privileges were required because it was felt that legal procedure in these Oriental lands was so unstable or out of accord with Western standards and principles of justice that it would not be fair to subject those of other civilizations to them.

Little by little these rights of extraterritoriality are disappearing. They were yielded in Japan many years ago, as it was felt that the development of Japanese courts had at length made it possible for foreigners to get fair treatment and a just trial in them. Turkey has abolished the capitulations which gave extraterritorial rights to Americans in that land. In China, extraterritorial protection is still allowed in accordance with treaty provisions.

Little by little, a feeling of embarrassment has grown among our missionary company in China over these special privileges and protections. Some feel that it puts them and the missionary enterprise in a wrong light before the Chinese and before the world; that it encourages the impression that the missionary depends upon the strong arm of his country to keep his place and to do his work; that it makes an undesirable separation between himself and his Chinese friends and associates and strengthens the feeling that he is an outsider, who is not really sharing to the full in Chinese life.

There has been more or less discussion of this matter in our North China Mission for some time, at length culminating in a statement signed by

twenty-eight members of the North China Mission representing seven different stations, which without entering into the general question of extraterritorial rights declares that as ministers of the Gospel of Peace they declare their earnest desire that no form of military pressure be exerted to protect them or their property; that in the event of their capture or death at the hands of lawless persons, no money be paid for their relief and no indemnity exacted. They take this stand as believing that the way to establish righteousness and peace is by suffering wrong without retaliation and through bringing the spirit of good will to bear on all persons. This protest, it will be seen, goes further than the mere question of extraterritorial rights to the general question of protection by one's government and a reliance on force as a means of defence.

The signers of this statement are careful to declare that they have no authority to speak for the mission or the churches or for any other than themselves; further, that they do not altogether agree among themselves as to how far they would carry their protest. Some would feel free to call upon the police force in case of need, or to enter into means of defence that might be thought wise by the majority in any given situation; others would feel unable conscientiously to do that.

This utterance is significant as coming from a considerable number, though after all a small minority, of the members of the North China Mission. They are representative, broad-minded, forward-looking people, who reflect a growing sense both of the futility and the wrongfulness of using force to spread the Christian message or to shield the Christian messenger. They revolt from a position which they feel gives color to the charge that at any sign of trouble the missionary runs up his nation's flag, calls for a gunboat or a detachment of soldiers, and falls back on his government for support. They feel that the course which is to be pursued ought to express the real desire and purpose of their missionary adventure, namely, to cast in their lot with the people to whom they go and to share with them in whatever difficulties, dangers, and suffering may be involved in the Christian movement.

We sympathize with this attitude and desire; many of us join in the feeling that force is not a good weapon by which to carry Christianity into a non-Christian land; also we do not want special privileges or protection for the Christian missionary. It must be noted, however, that in the eyes of the United States Government the missionaries are simply citizens of the country from which they come; they are not being accorded any special privileges or being defended in their missionary work. The Government can make no discrimination; it must treat all citizens alike. It has secured through treaties certain rights and privileges which it now claims and maintains for all its citizens; it cannot look with approval on any individual or group of individuals disavowing these rights or declining to conform to the regulations which duly-appointed

Government officials prescribe for American citizens in China. It cannot guard one family, one house, one district, and not another because its guarding is not desired in the latter case. If fatalities or injuries should occur through its withdrawal of protection from some, the result would be weakening of protection for all the rest, the lowering of United States prestige, and general confusion as to the rights of extraterritoriality.

As citizens of the United States, American missionaries, like all other Americans in China, must recognize and conform to the procedure which the Government has promulgated for its people there. One need not be always clamoring for soldiers or flying the flag of protection at any sign of disorder; he may make very clear that his real reliance for protection and for his work are in God rather than in man. At the same time, as a citizen of the United States, he is under obligation to conform to the rules and regulations which this nation has prescribed to meet his case. If he is not willing to do that, he should abandon his United States citizenship, become a citizen of China, and get freed from all obligations to the country from which he came. Such, we understand, is the attitude which the United States holds in the matter; and such, we believe, is the attitude which our missionaries in China will feel themselves compelled to take, and to which they can adjust themselves without disloyalty to their convictions and without self-misrepresentation to the people of China whom they are trying to help.

W. E. S.

TURKISH DAGGERS HELP THE *HERALD*

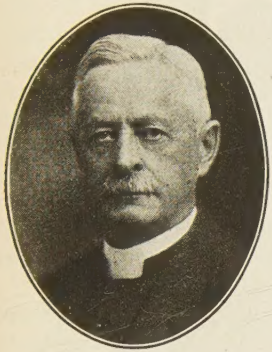
WE learn that a member of the Edwards Church, Northampton, Mass., and a loyal friend of the *Missionary Herald*, recently conceived the idea of enlarging the church list of subscribers to the *Herald* through a unique competition in the Sunday School of that church. A double prize was offered, consisting of two fierce-looking ancient daggers, souvenirs from Constantinople—the plan being to award these to the two members of the school who should secure the largest number of new subscribers to the *Herald*.

The winners were a young man in the High School and a boy in the Grammar School. Between them, they added fourteen names to the *Herald's* list. All honor to those two boys and to our loyal friend, and to all who took an interest in the contest! We appreciate the work of the teacher in that Sunday School class—a man of inspiring leadership. We question whether the plan would have gone through without his encouragement.

This story is told here in the hope that it may be an incentive to others who are alive to the value of the *Herald* in the home. Where there's a will, subscriptions follow; and where there's a home with a *Herald*, there the spirit of service grows. For the *Herald* represents a great inspiring world program, born of God Himself.

DR. MACLACHLAN ON THE TREATY

PRESIDENT MACLACHLAN of International College, Smyrna, is in America on a short trip, visiting his Board of Trustees and some of the friends of the College interested financially in the development of that institution under Turkish law. He speaks of the good treatment that he has received at the hands of the Turkish officials in Smyrna. He likes to dwell also upon the fine send-off that the Turkish boys in the College gave him when he sailed for America, and upon other evidences of Turkish good intentions. He believes that Turkey is now making a determined effort to place her government and people under a stable republican *régime*, and he hopes that the treaty now before our Senate will be ratified by that body. Our readers will understand that we are not presenting the official views of the American Board. They are the opinions of an individual, but of one who has been close to the problem on the field. The Board has never acted upon the matter of the Treaty. We do not even know the opinions of the individual members of the Prudential Committee.



DR. MACLACHLAN

To quote a few words from Dr. MacLachlan: "This treaty, notwithstanding all that is said by its detractors concerning it, and the fact that even its friends do not regard it as ideal, still affords a fair basis for amicable relations between the two governments concerned and for the nationals of these governments in the various interests and relations in which they are now engaged in each other's territories."

Throughout his thirty-seven years of experience in Turkey, Dr. MacLachlan has found it possible to "carry on" without availing himself of extra-territorial rights. In his dealings with Turkish officials, he has found it more satisfactory to present his requests directly, personally, than to claim his rights under the capitulations. Moreover, he says that those who have been living in Turkey during the past ten years, since the capitulations were abolished, have experienced no serious disabilities on this account, and have no reason to anticipate interference with their personal liberties or with the interests they represent under conditions which do not recognize the existence of the capitulations.

President MacLachlan's experience with the new Turkish school regulations has been of such a nature that he is entitled to a hearing on the treaty and the effect of its ratification upon our educational interests in Turkey:—

"The International College at Smyrna and the other American institutions generally throughout the country have functioned normally since the decree to abolish the capitulations was issued ten years ago, and those which have been carrying on their work under the new school regulations during the past year and a half have been able to do so efficiently. Turkey, in anticipation of the ratification of this treaty in the near future, has respected the rights and privileges of these institutions during the past year just as if the treaty were in operation.

"Have we any right to expect a continuance of this friendly spirit and coöperation if the treaty is not ratified? Who will answer that question? What would be the attitude of any other country in such circumstances towards foreign educational institutions operating within its territory? It is the opinion of many Americans connected with educational institutions in that country that the present status and future prospects of these institutions will be seriously imperiled and the great beneficent work of a century, with its present large possibilities of helpfulness to the people and Government of Turkey may be seriously crippled, and perhaps permanently destroyed, by failure at this juncture to ratify the Lausanne treaty.

"It is therefore the strong conviction of those Americans who now live in Turkey and who are associated with educational, missionary, and benevolent institutions long established and maintained there by American philanthropy, that this treaty should be ratified as a means of regularizing and stabilizing these institutions under the new governmental conditions that now obtain in that country. Indeed we have practically ceased to be concerned as to the possibility of our being able to carry forward efficiently our American educational and philanthropic institutions in Turkey so far as the attitude at Angora is concerned. The real peril to the future of these institutions appears to have been shifted from Angora to Washington; the real peril now seems to be in the attitude of the opponents of ratification in the United States, who are endeavoring to influence the Senate to refuse or postpone ratification of the treaty.

"Finally, the treaty should be ratified because the opponents of ratification have no constructive alternative which has any chance of acceptance by the two governments. It is therefore of the greatest possible importance to the future of these American institutions that their present status be regularized, and this treaty of amity and commerce now before the Senate affords the basis for such regularization."

"OFF FOR TURKEY. STAND BY US, PLEASE!"



RECRUITS FOR TURKEY, WITH SECRETARIES BARTON AND WARD

Dr. Ward Mr. Adkins Mr. Wiley Dr. Barton Mr. Perry Mr. Carleton Mr. Vrooman
 Mrs. Adkins Mrs. Wiley Mrs. Perry Miss Fletcher Mrs. Vrooman

THE ATTRACTION OF TURKEY

THE picture of the little Turkish girl on our cover suggests an attractive side of the Turks. This can be said without implying in any way that we can ever condone the deportations and massacres of the past decade. These cry to Heaven and will continue doing so until the Turkish people themselves have confessed their shame.

But Turkey has its attractions. This is testified to by many now in missionary service on the field, and by not a few who are offering themselves today for work among the Turks. As we go to press the Candidates' Conference is in session. Nearly one-third of these recruits desire to go to Turkey. It is a striking fact that, in spite of the feeling in some circles in America that Turkey should be left to herself, man after man is offering himself for work among the Turks. Why is this? Can we not take it to mean that God is behind this "urge"? Surely He has not set aside His mission to the Turkish people. And if He remains there at work, calling thither some of our best minds and spirits, who are we that we should refuse to go? Turkey has no greater attraction than a divinely appointed task for us.

COMPETITION WINNERS, EVERY MEMBER CANVASS

It perhaps is not generally known that the Commission on Missions has been holding a competition on the Every Member Canvass for 1924. The awards have now been made to the writers of the reports, and we are glad to give space here to those churches

and writers that have won the prizes and honorable mention.

The prizes were for the best statement concerning the use of the Every Member Canvass. The Committee of Judges based its judgment on the general results attained in the church, both financial and spiritual, upon the completeness of the statement submitted recording those results, and upon the thoroughness of the carrying out of the church's Every Member Canvass plan itself.

The first prize for Class A—that is, for churches having less than one hundred members—goes to the church in Plentywood, Mont., Rev. A. R. Boone, pastor. This statement of Mr. Boone's will be published soon in the *Congregationalist*.

The first "honorable mention" in this class goes to Rev. Luther Tesh, Excelsior, Minn.; the second honorable mention to Rev. C. Leonard Holton, Raynham, Mass.; and the third to Rev. W. S. Harper, Humboldt, S. D.

For Class B—that is, for churches having one hundred to three hundred and fifty members—the prize goes to Mrs. A. A. Love, Fargo, N. D., who wrote the statement for the First Congregational Church of Fargo. Honorable mention is given to Rev. John Rossnagel, Jr., Lincoln, Me.; Rev. H. C. Stallard, West Pittston, Penn.; and Rev. Homer Gleason, Hayden, Col.

The Class C prize, or for city churches of over three hundred members, is awarded to Rev. A. Cushman McGiffert, Jr., Lowell, Mass., pastor of the All Souls Church of that city. Honorable mention is given to Rev. Charles T. Page, Concord, N. H.;

Miss Florence H. Wells, Brattleboro, Vt.; Rev. Arthur P. Pratt, Greenfield, Mass.

We understand that all the papers submitted by the contestants received the unanimous appreciation of the Committee of Judges. The Boards as well as the Commission on Missions can well express their gratitude for the earnest labors of the pastors who have so successfully enriched their churches with the Every Member Canvass, and who have demonstrated the value of the Canvass in all kinds of fields. The papers submitted reveal the fact that the Canvass has been successfully used in every kind of church, and that this success can be duplicated by any church desiring to employ the method.

The Committee of Judges were: Rev. Louis Harold Johnston, Chairman, Patchogue, N. Y.; Rev. Howard E. Clarke, Plainfield, N. J.; Rev. William Horace Day, Bridgeport, Conn.; Mr. Crescens Hubbard, White Plains, N. Y.; Mr. E. H. Pearson, New York City, N. Y.; Mrs. L. R. Rounds, New York City, N. Y.; Mrs. H. F. White, Syracuse, N. Y.

Each prize award amounts to fifty dollars. The money for the same was subscribed by a small group of secretaries and laymen who believe in the Every Member Canvass idea, and who feel that it is particularly desirable to have a large amount of data in the hands of the Commission on Missions, showing what has actually been accomplished in churches of all kinds under varying conditions.

Needless to say, the Committee of Judges had a hard task. They had to choose between sixty reports, practically all of them distinctly suggestive, and some of them very original and extremely well done. It will not be taking away from the honor due the prize winners to say that the decision was a very close one in every case.

The Congregationalist is to publish the statement prepared by the Montana church. The *American Missionary* will publish soon that from Lowell; and the *Missionary Herald* will publish the Fargo report, prepared by Mrs. Love, in the September issue of the *Herald*—which will be especially devoted to the financial program of the year, including the Every Member Canvass. These reports will make good reading for those who are on the alert to find ways and means by which we, as modern Christians, may best coöperate in the work of making the Church effective in a world of human need. We believe that they will convince many a doubtful one as to the value of the Every Member Canvass.

CHARLES H. BURR

IN the last number of the *Missionary Herald* we gave notice of the death, May 3, of Mr. Charles E. Burr of the Marathi Mission. He died at Berea College after a sudden and short illness. We print here some eulogies that have come to hand from his Marathi Mission associates who are at home on furlough.

Rev. Arthur A. McBride:

"The outstanding feature of Mr. Burr's character as I understood it was his determination and positiveness. In days of wavering and uncertainty and doubt he stood four square for what he thought was the thing to do, and even though he was standing alone he would not yield his point. I think this is his strongest impress on my mind. He was a man of strong likes and dislikes and did not abide lukewarmness. As I understand it, he built up a strong and loyal staff of Indian workers in the Nagar High School and he was most loyal to them in urging their rights and privileges. He was the one chiefly responsible for the present system of Provident Fund, whereby the mission and the workers jointly contribute toward a fund to support workers in old age or support their families in case of death. He had strong ideas of the value of the educational side of our mission work."

Mrs. Alden H. Clark:

"Always he was a most willing man—willing to take on committee work and extra jobs, and unsparing of himself in carrying out the detail. In his own school work he was an efficient manager, and much beloved by his pupils and his staff of teachers. He was one of the men who got into close, intimate relations with the young men of Nagar. His own personal religious life was quiet, but deeply devotional in spirit."

Miss Elizabeth Johnson:

"I shall always be thankful that I knew him. He had such a sane way of looking at all sides of a question, could be firm when necessary, but he always seemed to me so fair in his judgments or decisions."

Mr. Robert Fairbank:

"To me the loss is as of a brother, for such he was to me in all my years on the field—an elder and a very sympathetic brother. I know my life has been enriched and deepened by my friendship with him. I feel very humble when I think of it. The loss to the mission, to the Aikyas, to the High School, and to the boys is not to be reckoned."

We should also quote from Mr. Thomas J. Osborne, Treasurer of Berea College:

"During the short time of his service for Berea, he endeared himself to faculty and students in a remarkable way. In all my thirty-five years' experience, in which a very large number of workers have entered the service of the College, I do not recall a single one who so quickly sensed the spirit of the Institution, and gave himself with such fine abandon to its service."

Also from one of Mr. Burr's former associates in India and a close personal friend, *Mr. D. C. Churchill*, who gave the address at the funeral in Berea:—

"Charles Burr was born in Franklin, N. H., forty-six years ago. He was the son of a Congregational minister.

"He prepared for college in the Oberlin High School and Academy. He put himself through Oberlin College almost unassisted, remaining out of school for two years in order to earn money for that purpose. At this period he began to show traits of business capacity and reliability which marked his whole life. He was graduated in 1903 and began further studies immediately, while he was teaching at Oberlin for support, and took his M.A. degree from alma mater two years later.

"He was married in 1904 to Annie Brayton Harding, youngest daughter of Rev. Charles Harding, missionary of the American Board in the Marathi Mission at Sholapur, India, where Miss Harding was born. For a few years Mr. and Mrs. Burr resided in Oberlin, where Mr. Burr was assistant in the department of physics; and here their first child, Donald, now a student at Oberlin, was born.

"After two or three years' teaching at Oberlin, Mr. Burr was invited by the A. B. C. F. M. to join the American Marathi Mission for educational work in Ahmednagar, India, where, with the exception of one furlough, he worked for fifteen years, conducting and developing the Ahmednagar High School, and associated work, with conspicuous success. Here, again, he was the man to be depended on for the extraordinary duties which the mission work offers so generously, and with such a heavy hand, to any who can be depended on to carry them.

"The work of treasurer, auditor, committee man, manager of property, not to mention the superintendence of district evangelical work—all these he took on for shorter or longer periods, as the need arose, and carried them with merit, uncomplainingly and with enthusiasm and hope. To me his dominating spiritual characteristic was a rugged HOPE."

MIRACLES

OUR missionaries in Africa are doing remarkable things, but we hardly expect them to accomplish what another Board says there can be done by missionary activity in that land. Along with a picture of Zulu warriors this appeal was made: "These African Warriors, curious as lynx, when suddenly awakened by impulse, cruel as death, with head-long zest of a hunter for the game, who, like sheep, are gone astray from the fold and now lost, can, by your Offering of 1924, be made as beautiful as the

break of day, as rich as dawn, transformed and transfigured into vigilant, sunlit Christians, with a life that will scatter love as the stars do light.

"The tots of these warriors can be made as radiant as the roses, become Easter Lilies for our blessed Saviour, that will unfold as do the flowers before the sun's rays; but now are young grain, verdant pastures, crushed by sin. Will You help to bring about this transfiguration?"

If we cannot make black white, we can win Africa to Christ. After all, that is the supreme task. The marvelous changes in character are greater than any possible changes that could be made in form. *A new Africa with Christ as its leader* is the goal of our missionary work.

C. E. W.

ANNUAL MEETING ACCOMMODATIONS

IT is not too soon to secure hotel rooms in Providence for the annual meeting of the American Board, October 21-24. The hotels recommended are the Biltmore and the Narragansett. The former has a limited number of single rooms "for one person," with bath, at \$3.50 per day, and others at \$4, \$4.50, \$5, \$6, and \$7. Rooms for two can be secured, with double bed, for \$6 and \$6.50, and with twin beds for \$7.50, \$8, \$9, and \$10. These rates are on the "European Plan."

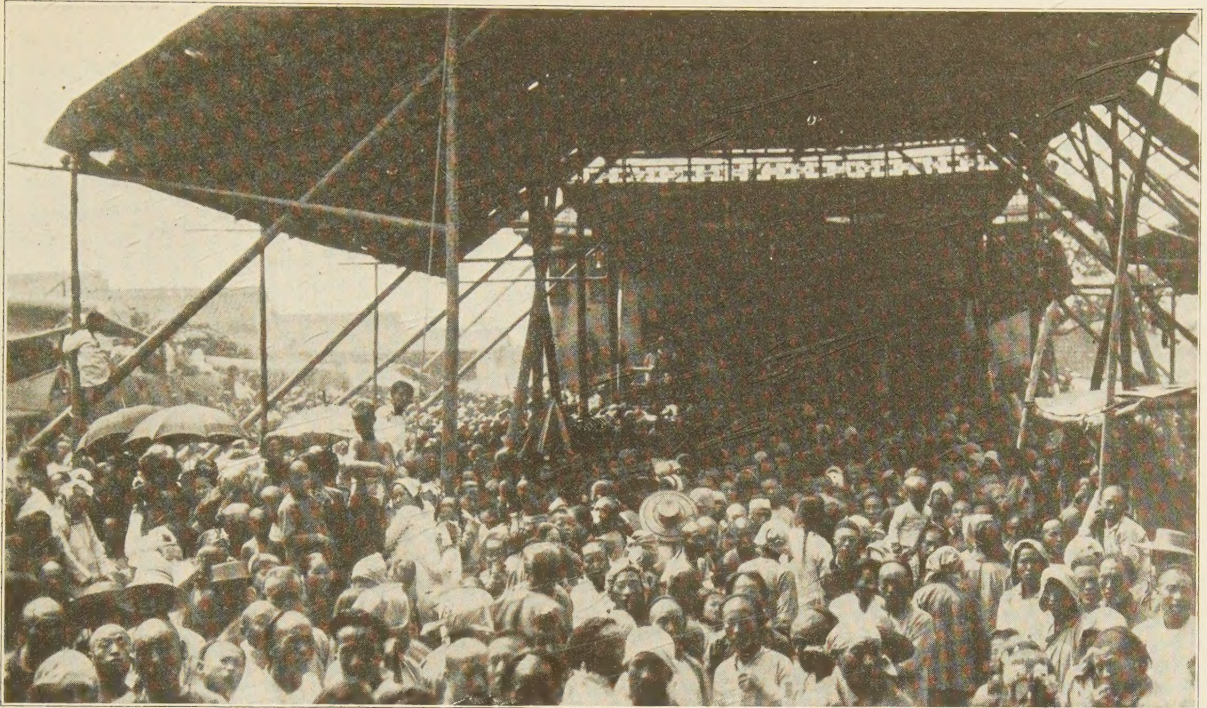
The prices of the Narragansett are as follows: Single room without bath, \$2.50 per day; double room without bath, \$4; single room with bath, \$3; double room with bath, \$5; room with twin beds and bath, \$6; suites (parlor, bedroom and bath) \$10. European Plan.

This information is for those who may find it necessary to go to a hotel. We will report later on the matter of entertainment.

MAN AND THE HERALD

FROM far and near we learn that *men* are reading the *Missionary Herald*. Real, live he men! As we go to press, for example, this encouraging word comes from a leading pastor in the Middle West: "*I happen to know of several prominent and well-to-do business men who are now reading it (Herald) with considerable interest, and I look for increased results in their own lives and gifts. They are becoming centers of influence among others more and more.*"

We confess to a temptation now and then to devote a page to such letters as this that come from different parts of America, revealing the mind of the men of our churches toward the *Herald*. Modesty, however, has prevailed, even at the expense of "good business." But—if it be true that by reading the *Herald* our men are feeding their missionary interest and becoming more and more influential in the religious life of their churches in consequence, then we can be forgiven if we become a bit talkative. "*A Herald In Every Home*" may not be such a preposterous slogan after all.



"RAW CHINA OUT FOR A GOOD TIME"

Photo by E. H. Ballou

CHINA'S RURAL MAJORITY¹

BY LUCIUS C. PORTER

THE fair breaks up and the people stream home, some of them, to be sure, on donkeys or in carts, but the great majority on foot, walking miles along the narrow paths beside the rutted roads which many passing feet have worn smooth and hard. In friendly fashion these pedestrians chat and visit as they walk. Now and again you will hear snatches of the "opera" which has just been heard at the fair, sung in the characteristic high falsetto, but with real zest and good cheer. Home they go, a folk reasonable in spirit; orderly, and law-abiding by habit; cheerful, contented; back to the fields, for months before another holiday will come around, to take up with astonishing industry the enormous toil of tilling with their own labor, eked out by that of a few beasts, small plots of land that yield a bare living to the family. And yet from sunrise, when the men of the household go off to the fields with hoe or beasts and plow and the women turn to home tasks with spinning wheel and needle or at the kitchen range, until the late return of the husbandman, as the shadows fall, to the evening meal at home, there is a general cheerfulness throughout the working day. Songs and genial cries mark much of the labor. Surely there is in the vast farm population of China a reservoir of sound human energy.

It is fair to ask, is this, after all, a true picture of China's country life? Can one disregard the dark shadows? Certainly the shadows are there—dark and dismal shadows. The pathetic poverty of millions of homes, the heavy bondage of crass ignorance and fearsome superstitions, and unreasonable customs. There are the horrible probabilities of flood and famine in countless regions of China. There is the burden of lifeless religious leadership. Individuality cannot be generally encouraged, because it would upset too many of the conditions which are necessary for the existence of the whole group.

Perhaps the worst condition of all is found in the crowdedness of Chinese life. Over-population creates much of the strain of toil and poverty under which the Chinese masses labor. The struggle for mere existence is bitter.

It is true that in spite of considerable practical knowledge of farming and of simple social habits, the Chinese farmer is otherwise densely ignorant. His mental content is practically the same as it was three thousand years ago. Contrast this with the advance in farm life in America made in one generation, and it is easy to see that the American farmer has an outlook upon life incomparably superior to that of the Chinese farmer.

There is a dark side to Chinese country life. But I still believe that my own childhood impressions

¹ From Professor Porter's book, *China's Challenge to Christianity*, published by the Missionary Education Movement, New York. See *Bookshelf* next month.

are true to fact, and that in spite of the shadows, the spirit of China's rural life is comparatively bright, cheerful, and wholesome.

THE CHALLENGE OF IT ALL

Is this store of human energy being released from the bondage of ignorance and superstition for use in a larger and enriched life that will mean a greater development of all the resources of the Chinese people? Or are the majority of Chinese to be handed over to newer types of drudgery, which, in addition to a burden of toil, add cares that steal



Small plots, scanty yield, but great industry

away the good cheer and outstanding manliness that have stood out successfully against the moral strain and physical weariness of centuries of hard work? China's place in the world life of tomorrow depends on the answer.

This, then, constitutes a great challenge to Christendom. If the economic lot of the farmer and the social condition of women is to be improved, their mental and spiritual horizon must be extended, otherwise, particularly in the case of the farmer, there may result a serious deterioration of the race. How often this has been in evidence in our own country! There are communities and families where we have a larger measure of freedom, better economic conditions, and yet more license



COUNTRY ROAD IN WINTER

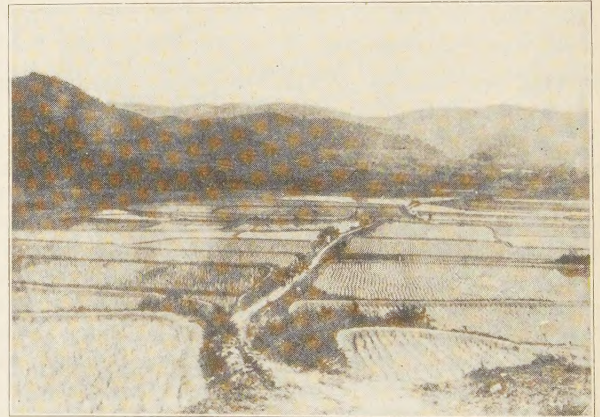


PRIMITIVE PLOWING IN CHINA

and deterioration of family stock—all because we have lost the moral and religious convictions that give fiber to the race.

WHAT CAN SAVE THE FARMER?

Can Buddhism save the farmers of China when they get more freedom and better economic conditions? It assumes that the ideal life is that of an ascetic, and it discounts normal human relationships. The life of a farmer is that of normal relationships. His kind of life being at a discount, he cannot maintain the highest self-respect and personal development.



A COUNTRY ROAD IN SUMMER

The Taoism of today puts him in a world of spirits to be placated, and when he is released from his fear of them, he is likely to lose his self-restraint.

Confucianism is a lofty political and social system which has been successful in guiding the Chinese people through centuries of continuous life. But it has glorified the past and made life too static. It looks upon life as a great and sacred stream into which we are born. The justification of our existence is determined by the contribution we make to that sacred stream. This conception gives to social and political relationships a sanctity. The individual takes his proper place and as such is subordinated to the larger whole. Confucianism



COUNTRY COMFORT IN CHINA

is opposed to our cheap American ideas of individualism. But in China it has hitherto tried to maintain unsullied and unchanged the traditions of the past. It has not looked to a future of expanding ideas. When it loses this particular slant it will more and more become the political philosophy of the world.

Where the rural life of China, the men and women at their daily toil, have responded to the story of Jesus of Nazareth and the impact of His personality, a new species is created, more radiant and inspiring than anything seen in the rural products of the past. Christianity may in all due respects conserve the good there is in China's past,

and on these foundations build up personalities more radiant, intelligent, and creative. This fact is easily evidenced to those who can take the time to travel in the rural districts of China, visiting Christian homes in Christian communities. There one will see individual initiative, happy homes, and happy faces such as are not commonly found elsewhere. Not long ago a high official in Peking, noticing that some of his friends had exceptionally happy homes, decided to study the cause. He was an agnostic. He found that the homes that compelled his admiration were without exception the homes of Christian men and women, and for this reason alone he himself became a Christian.

YOUNG CHINA'S STRUGGLE FOR FAITH¹

BY PAUL HUTCHINSON

WELL, what proof is there, when you study a country like America as a whole, that her Christianity gives her people any more power with which to achieve the ideals of Jesus than we have with which to achieve the ideals of Confucius? Look at the conditions in business, in politics, in society, sometimes in their very churches. Do you call them Christian?"

"Not yet," replied Dr. Lo, at which his companion shot him a quick and questioning look.

¹ This is from one of the new text-books on China, published by the Missionary Education Movement of the United States and Canada, New York. Its title is "China's Real Revolution," and is by Paul Hutchinson, now of the *Christian Century*, who has spent years in China. It is sold by the Pilgrim Press, the American Board, and the Woman's Boards; paper, 50 cents; cloth, 75 cents. "Suggestions to Leaders" can be secured also at 15 cents each. This book is designed for boys and girls of from fifteen to eighteen years of age; that is, for "seniors."

Then, without demanding further enlightenment, he plunged ahead.

"I came back to China greatly upset religiously. It's hard to talk about such things, but, in my early student days, my religion had meant a lot to me. It had meant so much that I couldn't throw it overboard without a struggle. You know the condition China was in two years ago when I came home. And I used to come to these Sunday afternoon meetings—I was even a member of one of the committees in charge—and hear men say, in all sorts of ways, what amounted to, 'Jesus is the hope of China.'"

"What made me do it is more than I know, but I began to question those statements. For what does Jesus offer China? Brotherhood, righteousness,

and other fine ideals like that, all growing out of a life of universal love. And what China needs, what China must have if she is to be saved from her enemies, is not love, so helpless in a world like this, but an iron might."

"Are you sure that is what China needs?"

"How else is she to defend herself and become strong?"

"I think that there's another way. Any Christian ought to believe that there's another way. But we will not argue that. Is this iron heart *all* that China needs?"

"Of course not. There are many things."

"What are they?" Dr. Lo persisted.

"There's the spirit of scientific inquiry," Mr. Tang replied. "China needs to learn how to discover the facts about the world and life. She cannot possibly succeed in attaining strength in this scientific age without that."

"And you think that Christianity is opposed to the spirit of scientific inquiry?"

"Surely it is. Look at the unscientific beliefs they tell us we must swallow if we are to be Christians!"

"Anything else?"

"Many other things. But those are the principal ones."

"So, if I understand you correctly, you have almost lost your interest in Christianity because of the impractical nature of Christian teaching, and because you don't think that a man can be a Chris-

tian and at the same time a modern scientific thinker. Is that right?"

"That's about right."

"You must excuse me if I should be impolite, but you ought to know that such a charge is nonsense. There is no better science being taught in China just now than in some Christian colleges. Yet suppose everything you say were true. Do you know a better religion than Christianity?"

A pause.

"Do you mean as a teaching, or as people practice it?"

"Either way. But primarily as a teaching."

"No, I know no better one."

"Then why forsake it so easily?"

"I'm not." The words shot back with a deadly earnestness that could not be mistaken. "That's why I came back to the service today. I am not ready to cut loose yet. But, Doctor, it isn't so much a case with me of Christianity as compared with other religions. The question that torments me is this: Why any religion at all?"

And the two passed on, deep in a discussion such as occupies many minds in China today. For in the changes that are coming in China, there is nowhere a deeper stirring than in the realm of religion. Here it is that, finally, the most profound impression may be made upon Chinese character. And to many Chinese this struggle, as it resolves itself, is becoming not one between a new religion and older faiths, but between religion and no faith. It is a struggle for faith itself upon which China is entering.

COUSIN HARVEY: BLESS HIM

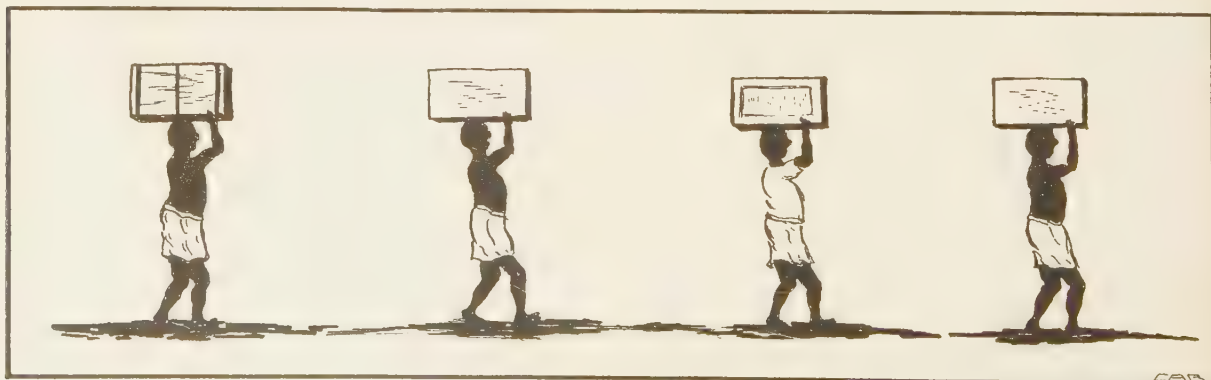
By ROBERT McCLURE

Drawings by Charles A. Butts

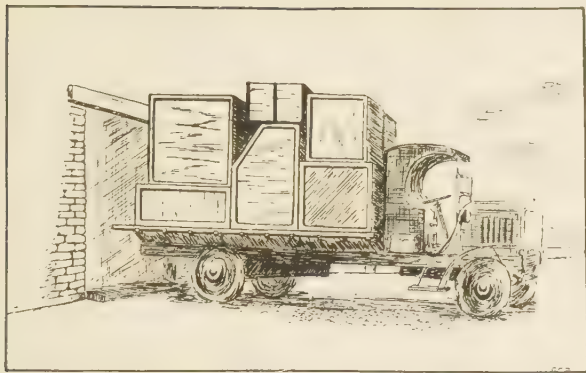
THAT'S the way we think of him and treat him—just as though he were in the family.

We just write in to 14 Beacon Street (It used to be to Uncle John Hosmer, latterly to Cousin Harvey Meeken), and say, "Please send me two pairs of shoes for 'Little Mary,'" and all "Harvey"

has to do is to look up our family album or the big Bible, and find out when "Mary" was born, guess whether she takes after her big dad or little mother for foot size, and then consult a chart to see how much a child's feet will grow by the time the shoes reach her way out in Chindia. The matter



Here are some men that carry the goods that came on the ship to Africa.



These are the boxes that start on their journey, from "14 Beacon Street," unto the uttermost ends of the earth

of deciding the style and price of the shoes is simple. It is a bit more difficult for him to buy a half-dozen shirts when the only data he has is a snapshot of me taken in the dim past, before I grew thin—or fat?

But he is good-natured and seldom gets sore at us, and never shows it if he does, even though we tax his ingenuity, and cuss him by return mail when "Little Mary's" shoes do not fit.

If any one thinks that all Mr. Meeken and his staff have to do is to buy shirts for Dad and "Red Ladies' Stockings" for Mother, let them—him or her—drop down the elevator shaft to the basement of 14 Beacon Street and see Henry, who for forty-four years has been driving nails into boxes. Harvey says that Mr. Ackerman invoices and Henry and the boys pack up over \$250,000 worth of goods for us missionaries of the American Board every year. About \$20,000 of that amount is for books, magazines, and small merchandise sent by mail.

This office is credited with shipping the most varied invoices of goods of any Boston shipper. The sun never sets on American Board missionaries. Steamship lines carry their goods from Boston to the remote corners of the world. Cradles and gravestones and all the things that men use between the cradle and the grave have found their way in huge quantities from the back door of 14 Beacon Street.

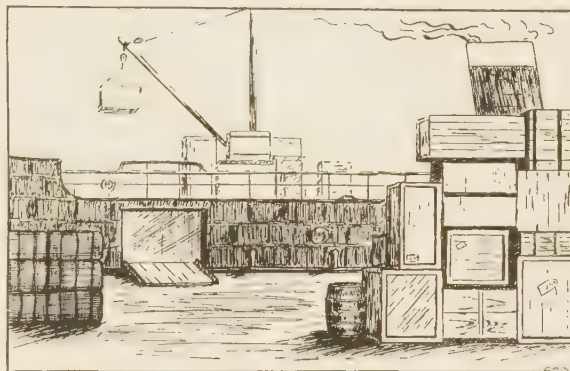
Over seven hundred of us, not counting our

children, call on Cousin Harvey for one thing or two, either for ourselves or for the schools, hospitals, and other institutions that look to us for leadership. While you are reading this, he and his helpers are poring over long lists of goods to be purchased from a score of shops, assembled, invoiced, packed, and shipped to some of us. Of course the goods are charged to our respective accounts, BUT the SERVICE is one of the many fine things that the Board is doing for its missionaries in the way of extras.

Personally conducted tours through the labyrinth of Boston streets and shops with new missionaries who are buying their personal and house-keeping outfits, take time and patience, but save the missionary a lot of steps and time and money. These folks who help us buy know not only the right stores in which to buy; they know also which clerks give the best service.

And that is not all that the Publishing and Purchasing Department does for the missionaries and the work of the Board.

They often meet us at the dock, when we return for furlough, and help us "get by" the im-



This is the ship that receives the goods that came on the truck from "14 Beacon"

migration officers, who think that because we look like immigrants that we must be IT. They also steer us by the Navy, who, seeing "Infantry in Arms," think that an invasion is on. One missionary family accumulated four children in seven years.



And in China the same old story is enacted—much to the profit of both coolie and missionary.

About 3,000 stereopticon lectures illustrating the Board's work abroad are sent out every year from the Boston office alone. The *Missionary Herald*, *Envelope Series*, *News Bulletin*, and other regular publications, are printed and sent out by this department. Then there is a flood of special literature prepared by the home office; besides hymn books and text-books printed in dialect, and any number of pamphlets prepared by the missionaries themselves. These all go through this office.

When our real uncles and cousins and other friends send us THINGS, they frequently send said THINGS to Boston for "Henry" to pack with the next shipment for our station. Sometimes this is highly advisable, but most of the time it would be cheaper for us and less work for Boston if the parcels were sent by mail direct to us.

I have been running into the office every few

days for nine months, and besides have been writing frequent letters asking for favors. I have never yet found them "Busy"—that is, too busy to attend to my wants. These frequent visits have been an education to me.

In the future I shall be more explicit about my orders; giving sex, size, color, and waist measurement for *dolls*, and other things that I want them to buy for me. When ordering teeth, I shall specify whether they are for a hay rake, a comb, or for myself. I shall always know that my purchases are receiving careful and cheerful attention. I shall know that when goods received are not entirely satisfactory that it is not the fault of carelessness or lack of interest.

When the goods arrive from U. S. A., I shall say: "God bless Cousin Harvey and the rest of the Bunch in the Purchasing Department."

THOSE MISSIONARY GRAFTERS¹

By DR. GEORGE L. RICHARDS



DR. RICHARDS

IN a trip around the world one meets with people who assure you that missionaries do no good and are only a detriment to the country; that it would be much better if they stayed at home and let the native alone. Inquiring as to where the

person gets the information on which he bases his conclusions, it will be found that its source is from various commercial clubs and from the smoking rooms of hotels and steamers. It is, of course, perfectly possible to visit Bombay or Shanghai, Hongkong, Canton, or Calcutta and see no sign of mission work. Simply because one does not look for it.

Coming from Yokohama to Honolulu on the *Tenyo Maru*, I one day heard a man talking about the missionaries, and how he disliked them because they were all "grafters." And when he had finished I inquired as to the source of his information, and he informed me that he got it from the clerk of the Palace Hotel at Shanghai. That did not seem to me to be very accurate information or really good authority on which to base such sweeping remarks, so I ventured to take part in the conversation and to remark that I had recently come from some four thousand miles of travel in China and having seen many missionaries had come to a different point of view. I then went on to describe to him a scene in the hospital at Canton to which I had been a personal witness. This occurred in the old Canton Hospital, founded by Dr. Peter Parker, and often referred to. The scene is in the operating room on a busy morning, where the time had already been arranged for many operations.

There are two operating rooms, with sterilizing room in the center. In one was a raised platform with place for about eight onlookers. This was occupied by Chinese women students from the Hackett Medical College for Women, and this in China, where women are held in the background, as in India! As one operation is being finished there is brought in an emergency case: a woman who has been in the labor of childbirth for three days and whom the native midwife has given up in despair of saving either mother or child.

¹ From his Hyde Lectures at Harvard, 1924.

It is evident that unless relief is shortly given, both mother and child must die. Visualize the scene if you can. The woman is placed on the operating table. A Chinese assistant produces unconsciousness by administration of chloroform. Preparations for what the medical world knows as "version" are made with all the care with which it would be done and with the same delicacy as in the best hospital in Boston. Dr. Wright, the missionary doctor, replaces the little foot in the mother's womb, turns the child around, and, wonder of wonders, soon brings into the world a living, crying child. Watch the faces, as I did, of the women medical students and then you will see the transformation going on. Two lives saved by the missionary "grafter," so called by my friend on the steamboat!

But this is not all or really, from the surgical standpoint, as wonderful as the next. A little baby of three days or so old is brought in next. Examination shows that nature has failed to bring down the end of the bowel, and unless this can be found and brought out into the world, the baby will inevitably die. This is an operation of skill, for no

one knows at just what point the failure has occurred. But Dr. Wright, with the women medical students still looking on, eventually finds the end of the bowel, cuts a way for it, brings it down to the outside, and fashions a new sphincter muscle. All quietly done as though all in the day's work. And relating this story to the hater of missionaries, I said: "I think I know the missionary better than you do."

I have recently returned from a trip around the world, during which I visited many places not usually seen by the tourist. I have come back with the feeling that the only forces working for real righteousness all around this war-weary world are the preacher, the missionary, the educator, the physician, and the allied philanthropic interests. One sees everywhere the results of selfishness and hate, the struggle of nations for place, territory and power; nation against nation, race against race. The war to end war seems so far to have accomplished nothing; no one is satisfied, each is trying out the old way, trying for human happiness by *getting*.

Whereas it never comes except by *giving*.



THE ENGRAVING AT THE HEAD OF COMMISSIONS TO MISSIONARIES USED IN PRES. RICHARD STORRS'S DAY

THE WORLD WINDOW

According to the "Handbook of International Organizations," there are now 353 international organizations for all kinds of purposes, besides the eighteen commissions directly connected with the League of Nations itself. The "World's Evangelical Alliance" was the first international organization, and the "World's Alliance of Y. M. C. A.'s" the second. The *Chinese Recorder* calls attention to the fact that Christian international organizations took the lead in this world movement.



Mustapha Kemal Pasha rises to explain. "The Calif had no place in a Republic. The temporal power which was attached to his religious office stood always in the way of progress. For example, when it was decided that women should not be forced to wear a veil, the Calif objected. Again, it was impossible to prohibit polygamy when the Calif had more than one wife. In order to separate once and for all, the new state from the old religion, Abdul Medjid had to be ousted. As good Republicans, the Turks recognized no authority higher than the Constitution. As good Moslems, they would continue to reverence the leader of their faith." Mustapha went on to explain that Turkey had become overridden with special privileges granted to religionists—patriarchs, archbishops, missionaries, etc., and that it now intended to abolish all religious prerogatives in temporal offices. The Calif was no exception.



The Moslem *ulemas* and leaders of Cairo recently met, under the auspices of the Grand Chancellor of the Al Azhar University and the President of the Islamic Theological Institute, to consider the situation in regard to the Caliphate. The conference declared Abdul Medjid, the deposed Calif, no longer qualified for the office. It was voted to convene an Islamic congress, in which all Moslem nations should be represented, in order to consider who should be appointed Calif, such a congress to be held in Cairo at the Al Azhar University in March, 1925.



The Angora Government desires to employ 100 foreigners as expert advisers in the various departments of government: post office, banking, schools, taxes, roads, mines, etc. It is reported, on what authority we do not know, that Prof. John Dewey of Columbia has been asked to advise as to the erection of a system of public schools.



Prof. Albert Howe Lybyer, University of Illinois, in his review of conditions in Turkey and the Near East in *Current History*, calls attention to the new

laws being drafted by the Angora Assembly for regulating family life. "Much opinion is developing," he states, "in favor of the abolition of polygamy." Four hundred educated Turkish women met recently in Constantinople to formulate recommendations as regards the proposed legislation. They criticised severely the early marriages, the frequent and easily accomplished divorces, and the polygamy of the existing system.



The American Press at Beirut, conducted by the Board of Foreign Missions of the Presbyterian Church, North, has been celebrating its centennial, and has issued an attractive pamphlet outlining the history of this famous publishing house. This is the press which was originally founded by the American Board on the Island of Malta in 1822, and connected with which were such famous pioneer missionaries as Rev. Daniel Temple, Jonas King, Isaac Bird, William Goodell, Eli Smith, and Pliny Fisk. Malta was chosen because it was under the English Government, which was friendly to the enterprise, whereas Asia Minor, Syria, and Palestine, being under Turkish rule, were in an unsettled state. When the Presbyterian Board withdrew from the American Board, and territory in the Levant was amicably apportioned between the two organizations, the press was removed to Beirut, where it has had a remarkable history. Its *magnum opus* has been the issuing of the Bible in Arabic, a work which was begun by Eli Smith as early as 1846, being completed by the famous Dr. Cornelius V. A. Van Dyck. This is one of the best versions of the Bible in all the world. The style adopted is pure, exact, clear, and classical, the design being to make the Word of God intelligible to common people, and at the same time, acceptable to Arabic scholars. At present, there are seven editions of the complete Arabic Bible, and eight of the New Testament alone. This press has printed in all more than 2,200,000 volumes of the Scriptures. An order just now being filled is from Port Said, for 32,000 copies. The first steam press was set up in 1851, and was considered a wonderful affair. In the new steel and concrete building which was erected in 1922, the equipment is of the most modern design, including linotype machines for both Arabic and English, and the new Kelley automatic press, with its capacity of 3,600 impressions an hour.



The Mission Board of the Reformed Church in the United States (German Reformed) has appointed its first missionaries to the Moslem world, Rev. and Mrs. Calvin K. Staudt, PH.D., who sailed from Seattle in January on their journey to Baghdad, the capital of Mesopotamia, where they will undertake work in association with missionaries of the Presbyterian and Dutch Reformed Boards.

With the exception of a society working in a small portion of the region in the south, the Church Missionary Society is the only missionary society at work among the 300,000 Moslems of Transjordan, which has recently bulked so largely in the daily press. According to the *Moslem World*, the headquarters of the Society are at Es Salt, a town of about 25,000 inhabitants. Its hospital here is the only hospital of any sort in a stretch of about 1,000 miles from Damascus in the north to Aden in the south. It is significant of the country and the people that the majority of the cases among the men are cases of gunshot wounds. In addition to the hospital there are mission schools for boys and girls, and a largely-attended church. Twenty miles east of Es Salt lies Amman, the scene of the recent rising of a section of the Arab population. In this distant outpost Dr. Charlotte Purnell and Miss E. G. Butlin, a nurse, are bringing healing for body and soul to the women. There is a small mixed school, and a unique congregation of all the Christians—Protestant, Greek, and Roman—in the place, who meet and worship together Sunday by Sunday after the form of the Prayer Book.



King Hussein has appointed a commission, including Rashid Bey Tali, a former premier of Transjordan, Musa Kazim Pasha el Hussein, of Jerusalem, Taufiq Bey el Bisar, and others, to visit Nejd Asir and the Yemen, to advocate the principle of Arab confederation.



A remarkable thing is happening in the rapid opening up to the world of Afghanistan, the most secluded of all states, unless we except Tibet. A railroad is being constructed from Kabul, the capital, to Daruaman; and German and Italian engineers are reported to have arrived, and to have taken charge of the work. The Amir has begun the construction of a new capital, "which will fulfill all the conditions of a modern city and be a working seat of government." Forty Afghan students, including the Crown Prince and his two half brothers, have been sent to Europe, where they will receive a thorough and, for the most part, a Christian education. The government of Afghanistan, heading up in the Amir, is seeking to enter into diplomatic relations with the leading powers of the world.



Several years ago, the American Board sought to persuade Mr. Ralph D. Hult, then a student at Hartford, to accept missionary appointment in West Africa; but learning that he considered himself pledged to the Augustana Synod of the Lutheran Church in America for pioneer work in the Sudan, we refrained from further persuasions, and expressed the hope that he might be used for opening up new areas in the Dark Continent. Now comes a most

interesting and informing article by Mr. Hult, in the *Moslem World* of April, reporting upon his explorations in the Shari-Chad country of the French Sudan, a region concerning which very little has been known. Mr. Hult reports that in the whole Shari-Chad basin there is not a single mission, Protestant or Catholic. He finds that the struggle between Mohammedanism and Paganism is an intense one, with the line of demarcation between the two areas varying from year to year. In the course of a journey of five months, he passed through the territory of no less than twenty Pagan tribes, the names of which are appended to his account. He made a careful list of the common words of each area, and accumulated no less than seventy vocabularies representing about fifty more or less distinctive languages, and about twenty more important dialects.

Mr. Hult traveled unescorted, and without any firearms whatever, his little caravan numbering ten (seven carriers for loads, a horseboy, and the cook). Everywhere he was received kindly, both by the government officials and by the natives. He met with great cordiality on the part of the Fulani and other Moslem chiefs. One of the chiefs presented him with a beautiful horse, with this greeting: "You entered my town on a little Pagan pony, but I cannot have a servant of Allah leave my town on such a mount." After spending several days in a Moslem town, the chief offered him a thousand francs if he could provide him with a copy of the Bible in Arabic. Mr. Hult's Board decided to locate their new mission in East Africa, but through Mr. Hult's explorations, they have opened up one of the most needy unoccupied areas in the world. Mr. Hult well asks: "But what about the Saras? What about the whole Sari-Chad country, with its Pagan thousands? What about the ever increasing numbers of the followers of Mohammed in these valleys?"



Probably the foremost living missionary in Africa today is Dr. Robert Laws of the Livingstonia Mission on Lake Nyasa. He went out to Africa in 1875, and established a training school at Kondowe which has become famous throughout the missionary world. It is gratifying to learn that the British Government has recently conferred upon Dr. Laws, on the occasion of his birthday, the order of Companion of the Order of St. Michael and St. George. His Excellency the Acting Governor made a special trip to Livingstonia for the purpose, along with his suite, receiving a most cordial welcome from the staff of the mission station and a great concourse of natives.



All Mission Boards working in the Portuguese colonies of Africa complain of the backwardness of the Portuguese Government in the matter of a sympathetic and just treatment of the natives. In East Africa, slave holding has been made technically illegal, but through various cunning devices, labor under most oppressive conditions is forced upon the

unwilling people. In the province of Mozambique, the following labor regulations have been adopted: 1. Natives who do not properly cultivate their own properties, or do not offer themselves for work in the ordinary way, may be urged to enter into contracts with the company or individuals to work for a period to be agreed upon, which is not less than three months. 2. Failing compliance with these regulations, they may be sentenced to correctional labor for not less than a fortnight or more than a year, at one-third of the ordinary wage, to be paid in kind. 3. Natives who do not perform their labor voluntarily may be invited to work for the company or individuals, and in case of refusal or resistance, may be condemned to correctional labor under the surveillance of the police, during which they will be lodged and fed, and will receive a wage in kind corresponding to one-third of that paid to other laborers. 4. Employers may requisition the labors of natives condemned to correctional labor under police surveillance from the company in the same manner. In such cases, of course, the two-thirds wage forfeited by the native will accrue to the company. In Angola, in West Africa, every able-bodied native is required to give not less than ninety days every year to some form of industrial establishment, and if the native does not volunteer for this service, he is *pro facto* condemned to 180 days of labor. "This," remarks the *Presbyterian Survey*, "is rather a high price for these helpless people to pay for the blessings of Portuguese rule."



The Disciples Board announces the publication in Nanking of a *Theological Quarterly*, which is the only attempt of the kind in China to bring religious questions before the Christians in somewhat the manner in which this is done by magazines of this type in other lands. The magazine has reached a circulation of two thousand, exceeding the circulation of any monthly magazine or review in China. The need for such a contribution to the life of the Christian movement in China is very great.



The *North China Herald* publishes the full correspondence between the Russian Soviet Government and the Chinese officials relating to China's accepting Soviet ideals and institutions in exchange for the surrender of Russia's traditional claim to territorial rights in Manchuria and Mongolia, and the giving up of control of the Manchurian railway lines. The Soviet authorities emphasize the great sacrifices which they are making and represent themselves as China's "real friends." The Chinese responded in excellent spirit, but exhibited their characteristic wariness as to what these overtures might involve. The correspondence was carried on during 1919 and 1920, with apparently no real understanding being reached between the two great Asiatic powers.

Mr. Rodney Gilbert, in the *North China Herald*, argues for the restitution of the monarchy in China, either the old Manchurian monarchy or some new dynasty to be erected. The wish appears to be the father of the thought in Mr. Gilbert's mind, since he finds little grounds for hoping that relief is to be obtained through a political overturn. He states: "Among all classes except the official classes, the yearning for a restoration is almost as intense as the general yearning for peace and order. The republic has been a nightmare to them. So far as the people are concerned, republicanism has been weighed in the balance and found wanting. Yet the restoration of a monarchy, like the establishment of a dictatorship, seems remote at this moment."



Tokyo is fast returning to its former activities with the revival of a warm spring, reports a Japanese paper. Row on row of rebuilt houses excite the admiration of tourists. Such speedy reconstruction is due exclusively to the strenuous efforts and untiring work of Tokyo citizens. They have already made preparations for the building of their permanent houses, but the government is slow in its action. The official plan of reconstruction is so retarded that the authorities are not yet in a position to make it public.



An editorial in the *Chicago Evening Post*, written, we learn, by the editor-in-chief, Mr. S. J. Duncan Clark, speaks in the highest terms of the influence of the Doshisha, in the matter of building good will in Japan. Dr. Danjo Ebina is spoken of as an apostle of international good will. "Leaders in the new life of Japan have graduated from this institution, and are wielding a powerful influence in shaping the social and political currents of their time. This is notably true of the movement for democracy, the labor movement, and the campaign for universal suffrage. At the head of each of these significant movements is a man who obtained his education in the Doshisha, and who is a professed follower of the Christian way. The whole influence of this institution, which counts among the members of its faculty not a few able American educators, has been to promote the spirit of international amity and understanding in the minds of young Japan, and to encourage the national viewpoint, which makes for fair-dealing and friendliness between peoples, for world justice and peace."



Dr. Sidney L. Gulick sends the information that the Mayor of Tokyo has invited the Japanese Sunday School Association to teach Christianity one hour a week in all the public schools of Tokyo.



From the *China Weekly Review*, we learn a number of interesting facts in regard to the Philippines. There are something like three million children of

school age in the Islands. Of these only a little over a million actually attend the schools. But the rest want to attend—there is a great thirst for education, apparently. They cannot get into the schools, however, chiefly because of a lack of teachers. Apparently money for building could be secured as fast as the buildings could be utilized. But teachers cannot be trained fast enough to keep anywhere near the demand. This interest in education is one of the most encouraging factors in the present situation. A generation ago well over ninety per cent of the people were illiterate. Today between forty and fifty per cent of them can read and write either English, Spanish, or one of the local dialects. In another generation the percentage of illiteracy will be appreciably lower than it is now.



The native Christians of India, having formed a National Missionary Society, are proposing to attempt the long-closed land of Tibet. Sadhu Sundar Singh, who has of late made Tibet his special field of labor, will coöperate. He has consented to select two suitable missionaries, whom he will guide on tours in Tibet and other Himalayan states. When not on tour, these men will make their headquarters in Sabathu, in the Simla hills. The experiment will be followed with deep interest, not only as indicating missionary interest in the Indian Church, but as possibly demonstrating that, proceeding without the complexity of organization and equipment of Western boards, they may find ready access to the Tibetan communities.



A telegram was read at the Springfield Quadrennial Methodist Episcopal Conference stating that in the period of thirty days just ended, 10,769 persons were baptized in the areas of India assigned the Methodist Foreign Board.



The agitation against caste, simmering throughout India, has broken out in Cochin, a state of British India lying between Malabar on the north and Travancore on the south, in connection with a passive resistance demonstration. Volunteers from the untouchable classes marched along prohibited roads, surrounding the famous temple at Vaikam, and demanded the right to enter the prohibited area and to have the privilege of temples and wells. The movement has the approval of Gandhi, who wrote: "I hope the stream will continue till success is achieved and we have conquered our opponents by perfect love." There have been similar demonstrations in Travancore and Malabar, where national leaders are lecturing to awaken the social consciousness and to enlist the sympathy of the educated section of the caste Hindus in behalf of the untouchable classes. The movement is being

vigorously opposed by the orthodox section in an effort to obstruct the casteless Hindus from entering the prohibited areas and having the privileges of worshiping in the temples. Many are assisting in this struggle for social justice, enlisting themselves as volunteers, saying that they are prepared to endure all suffering, both at the hands of the official authorities and of Orthodox Hindus.



The Anglican Bishop of Bombay (Dr. Palmer) has come out in favor of prohibition in India. In his evidence submitted to the Excise Committee, appointed by the Bombay Government, he expresses himself as follows: "If the situation (in India) is that the vast majority of responsible persons are against the consumption of alcoholic liquors, and that large numbers of irresponsible persons abstain from them on account of custom or religion, and that only a relatively small number of people consume them . . . that is a situation which does not exist in Europe and which provides all the conditions for a system of total prohibition."



All is not rosy in the prosecution of evangelistic work in South America. Rev. Harry L. Strachan has been having some racy experiences, comparable to those of St. Paul and the early missionaries. Narrowly escaping being stoned to death on one occasion during his evangelistic campaign, covering 30,000 miles and twenty republics in South and Central America, he has had plenty of material for interesting his American audiences. He states that missionaries are looked upon as part of what they term the "American Army of Occupation" in the Latin American republics. So great is the prejudice against Protestant work, that it is next to impossible to get an audience in any of the regular mission meeting places or church halls. Consequently, he has adopted what he calls "circus methods." "My plan of action is this," said Mr. Strachan; "I hire a theater—the biggest one in town, or use a monster tent, which I carry with me on my trips. The people will go to a show or a circus. In this way we have been able to get over our Gospel message to thousands, whereas we would not have a handful at a regular mission meeting place. On my trips I take with me teams of native Spanish workers, who have been of invaluable assistance in winning the confidence of the people and overcoming the prejudice against American Protestant missionaries. Thirty different denominations are coöperating in this work." It was in Guatemala where Mr. Strachan was nearly overpowered by a mob. He was planning one of his Gospel meetings and was set upon by a crowd of more than five hundred people, who threw stones and sticks at him. Through the tactfulness of some of the native workers he was rescued before he suffered any serious injury.



COMPOUND CROWD, JOHANNESBURG

THE ARCHBISHOP OF NIGHT

By RAY PHILLIPS

THE old chief was sick. His age might well have accounted for his feeling seedy, but no! native medicine knows no illness caused by natural means. Some one had bewitched the chief—had caused the working of evil forces which had brought the chief low. The witch-doctor was called in to discover the culprits—one or more.

We arrived too late to see the working of the magic methods which finally located two men of the village as the evil-doers. But we saw *them*, bound and bloody. They looked like candidates for degrees in the University of Hard Knocks, which Dean Brown tells about, where the college colors are Black and Blue. They had put up a stiff fight before submitting to the decree of the witch-doctor.

But when we entered the kraal we saw that some other serious business was on. Women and children were sitting in scattered groups all over the village, while the men and a small group of women were ranged in a circle around what proved to be the witch-doctor in the center of the kraal.

"What's the trouble?" we asked.

"Oh, they are smelling out the one who inspired the wolf to steal the sheep which has disappeared from the sheep-kraal."

The witch-doctor had been asked to do this further important piece of business before leaving. Some one had bewitched a wolf to steal a sheep belonging to the village. Who of the population was guilty?

Intense silence prevailed. The doctor was "throwing the bones." Assorted flat bones, black-marked on one side and smooth on the other, cunningly thrown showed all heads or all tails at the will of the doctor. Smooth side up—innocent; rough side up—guilty! One woman had already been found guilty. In spite of her repeated protestations, the bones proved her guilty. The people joined the doctor in saying that she surely must be the one who told the wolf to kill the sheep.

But Likumbi, the native pastor who was with us, interposed.

"Now look here, you people. You know this woman is innocent. Some of you are having the doctor accuse her of this crime because you hate her and want her put away. You know she has no wolf and is not guilty of this crime." He said more, but his speech had little apparent effect on the crowd. If they did know that he spoke the truth, they would not admit it, for the witch-doctor would wait for a chance to get even with them if they showed any signs of disloyalty or any suspicious toward him.

The witch-doctor listened to this speech of Likumbi's and perhaps noted some agreement on the part of his hearers. At all events, he determined to prove to all concerned that he was right. The bones were, of course, infallible, but another method was just as good, and that he now tried.

From a bag he took six or eight long boxes

made of cowhorn with round holes at the top, into which fitted round pegs of wood. He then had the accused persons, numbering half a dozen or more, tell their story and give their defence. As each began his or her tale, he pulled the peg from a box, put it between his teeth, and kept it there until the tale was finished, when he replaced the peg in its box and laid the box aside—the essence of the guilt or innocence of the party having evidently entered the box, as it was open while the defence was being made. A new box was opened and closed in the same way for each of the accused. When all had said their say, the boxes were gravely passed out to the ones who had been talking, each getting the box which contained the “spirit” of his or her condition. The witch-doctor then instructed them on a given signal to withdraw the pegs from the boxes. The signal was given, all pulled, and all the pegs came out easily, *except* the one in the box held by this same woman. She hadn’t been able to pull out her peg.

“Oh, ho!” every one cried. “That certainly shows she is guilty.” The witch-doctor’s face showed his triumph.

But we were not satisfied. Likumbi requested that the woman’s box be handed to the woman next to her to see if she could pull out the peg. The witch-doctor indignantly refused to allow that.



A WITCH-DOCTOR



Witch-doctor (at extreme left) smells out the guilty one (woman whose face appears at right of tree just over head of negro in foreground, fourth from left).

I saw what Likumbi was driving at, and I went to the woman who held the box and demanded that she hand it to me. She did so. I grasped the peg and pulled. It was stuck fast. I pulled harder. I couldn’t move it. It was jammed so tight in the hole that it was only by prying back and forth and enlisting Likumbi’s help that the peg was gotten out. Witch-doctor is right! He had so *doctored* that peg that a dredge couldn’t have pulled it out in one pull.

The natives watched us, of course, with great interest. Any but blind men could see what had been done—the peg had been moistened in the doctor’s mouth, making it stick fast in the wooden hole. The opportunity was rich for Likumbi, in the tribe’s own language, to pour some hot shot into their superstitious consciences. He called on them to forsake the deceitful ways of darkness and enter the straight ways of light. What he said made a profound impression.

But we had delayed too long at this place, interesting though it was. We still had a long way to travel and our saddle-donkeys were—

“Donkeys! Do you use donkeys in Johannesburg?”—I can imagine some of you exclaiming.

Well, No. This didn’t happen in Johannesburg. Donkeys are all right in their place, but they are hardly speedy enough for city travel. A day’s travel by donkey equals an hour’s travel by motor—PLUS perspiration, exertion, and exasperation! But donkeys are all right; in fact, indispensable—in their place. And we have just returned from a trip to that place where the above scene was enacted—a remote district 600 miles from Johannesburg, in the jungle-bush of the East African coast, a place ruled temporarily by the Portuguese, and spiritually by that Archbishop of Night, the heathen witch-doctor.



FACULTY OF GIRLS' SCHOOL, BROUSA, TURKEY
Miss Jillson, Principal, seated in center front

AT BROUSA TODAY

By MRS. REBECCA G. McNAUGHTON

HAVING spent a year in Brousa, in 1912, visiting with my husband all the villages in the region, and also having a deep interest in the work of my sister, Miss Jillson (P.), the present visit has given me much food for thought.

Here are the old buildings of the American School, built forty-five years ago, under the supervision of Miss Rappleye. In another quarter of the city, Sed-Bashi, is the old building, originally a boys' school, erected with money collected in Scotland by a most worthy Armenian pastor.

The city has greatly changed, first one nation ruling, and then another. All around are empty houses, the owners gone no one knows where, the buildings falling into ruins. But in these American schools the work goes on quietly year after year, first the girls of one nationality, and then of another making up the student body, and once the buildings were used as an orphanage. During the War they were filled with English officers, prisoners of war, and Indian troops.

Now that Brousa is again in the hands of the ruling race, we find a school of Turkish girls; and in my short stay, I have given lessons to a number of classes, and find them as intelligent, studious, and obedient, as any group of children I have dealt

with in this country. Their English is remarkably good, and their evident interest and love for the school is marked.

This morning we have been over to the old Sed-Bashi School, to find there a group of about ninety children, most of whom are poor refugees. There is a wonderful field for helpfulness, and the four Turkish teachers under the supervision of Miss Ward (B.) and Miss Jillson are showing fine results from their work. A warm dinner is given the children at noon, and much help in the way of clothes. The first hour each morning is spent in gymnastics under an able teacher, who has had a remarkable experience. He was in the Turkish army, and as a prisoner of war, was taken to Bombay and trained by an English officer in a prison camp. I would like to give you more of his history, but my object now is to express my deep satisfaction in what I see of the work in both schools, and urge that the relief money be continued another year, as the influence of the schools is far reaching upon the children themselves, their parents, and upon the community at large, at a time when such help is especially needed.

Miss Parsons is sadly missed. Her devotion to the work was remarkable. Miss Jillson is to have

a new helper in Miss Sanderson (P.), and all look forward to her coming with the expectation that the future of the school will be rich in usefulness and help for the people of the country. In all probability the attendance will increase rapidly. New pupils are constantly applying for admission, and the fall term will undoubtedly see many more. It would seem only wise to send a third lady here.

Another branch of work is looking after the large number of refugees who come here from Thrace, and are nearly destitute. A soup kitchen

has been started for children and babies, as there is much sickness among them. This relief falls under Miss Jillson's supervision, as does the weaving industry, in which a number of women are employed. They are reviving old designs and patterns, which were in danger of dying out, and are producing beautiful pieces of hand work.

I shall go back to my own work in Constantinople with more faith and courage from having seen what is being done here by these devoted workers.

THE W. C. T. U. OPPOSES THE YOSHIWARA

By GENEVIEVE D. OLDS

A GREAT deal of my time and thought during the past months has been given to the W. C. T. U. I was made president of our Okayama branch a year ago. Christian women from the different churches in the city belong to this organization, and I felt that perhaps I could help to bring them into closer relations with each other and to inaugurate new methods of work. A year ago, at the National Convention in Osaka, we invited the Society to hold its next annual meeting in Okayama, and all through the year we have been endeavoring to increase our membership and raise money enough to enable us to carry through this big undertaking.

You have, of course, heard of the big drive of the National W. C. T. U last fall, when they sent out petitions to the government in order to prevent

the rebuilding of the Yoshiwara prostitute quarters in Tokyo, where hundreds of poor girls were shut in by their heartless employers until it was too late for them to escape, and they were all burned to death. Our society here circulated about 1,500 of these petitions and sent them by letter postage to Baron Goto, the Minister of the Interior. We also interviewed many leading men in the city and got them to send telegrams to the government in Tokyo, urging it to close the Yoshiwara.

We had two big public meetings here in October and November. At the first meeting Mrs. Kubushiro, one of the national secretaries, made a fine address, denouncing the present system of licensed prostitution; while an eminent physician of the city made a strong plea, from the standpoint of a doctor, for closing the prostitute houses, showing how syphilis,



one of Japan's deadliest enemies, is rapidly spreading because of the prostitutes. In the second meeting Kagawa, the noted Christian socialist, made a splendid appeal for temperance, speaking also in the interests of purity, with a crowded house of eager listeners.

Last December a special Convention of the W. C. T. U. was held in Tokyo while the Diet was in session. The special object was to work and pray for the closing of the Yoshiwara. Nearly a hundred women were present. (We sent five delegates from here.) Public meetings were held, members of the Diet were personally interviewed, and it was found that a majority of them were in favor of closing. Unfortunately, however, at the last the matter was left to a committee and was not brought to an issue.

This year's annual meeting of the W. C. T. U. was held here in Okayama, April 3-5, at a private girls' school, of which Miss Kajiro has been principal for thirty years. She graduated from Mt. Holyoke and is a devoted Christian leader, whose influence in this non-Christian school has been wonderful.

One hundred and fifty delegates from all over Japan, and from Korea, Formosa, and China, were in attendance—the largest number on record during all the thirty-three years of the history of the organization. The sessions each morning were opened with a devotional meeting, and there was a wonderful spirit of earnestness and consecration shown throughout the Convention. The welcome meeting on the afternoon of the first day was most interesting. The Governor of the prefecture gave a fine congratulatory speech, showing his sympathy and interest in the principles of the society. The mayor of Okayama, too, was there, and read a congratulatory tribute, while a prominent city educator also spoke.

As president of our branch, I had to open the meeting with a short address of welcome. One interesting part of the program was the calling to the platform of a number of the members who had received medals or other recognition from the government during the past year. Another unique feature was the presentation from the city of boxes of cakes to the delegates; the first time the W. C. T. U. has ever been publicly recognized in this way.

After this meeting all the delegates and visitors went across the river to the Middle School, where a nice box-luncheon was served in the public hall of the school, the tables set in a hollow square. About 200 women sat down to this meal together. It was quite an innovation for a government school to open its halls to a distinctively Christian organization, but the principal of the school is a Christian, and his wife is one of our most earnest members.

The usual public meeting was held in a large hall and was well attended. There was a variety



MISS YOSHI KAJIRO
Sanyo Girls' High School, Okayama

of speeches: on purity, women's rights, woman's opportunity in the home, and a speech by Mr. Hoshijima, a member of the Diet, who made a strong plea for giving the ballot to women.

Mrs. Kubushiro made the closing address, showing how Japan had copied the German system of prostitution, but that now she was the only leading nation of the world that had not abolished prostitution. She gave the history of Gumma prefecture, the one province in Japan which has had the courage to overthrow the system, and told what the result has been in increased health and better character in the citizens of the province. During her address a band of roughs came in and tried to break up the meeting by their shouts and rude jeering. But this opposition only served to make her the more eloquent.

Before the Convention several of the members entertained the newspaper men of the city at a dinner, and enlisted their sympathy and coöperation. So our meetings were quite fully and adequately written up in the leading papers. Today, with one of our most prominent members, I have made polite calls on the Governor, the Mayor, two principals of schools, the newspaper editors, and others who helped us during the Convention. Everywhere we were greeted with words of sympathy and interest in the work for which the W. C. T. U. stands.



THE VILLAGE WATER SUPPLY, INDIA

This itinerant buffalo makes his rounds with big skins of water; the people bring their water pots or jars and get what they want

“I GAVE MY HEART TO JESUS”

(A Hero tells his story through Richard and Isabel Rose)

NO, I'm not a hero. I'm not even a brave man. I'm just a poor, ignorant villager who gave his heart to Jesus and had the privilege of suffering for Him.

You see, I'm a Mahar—one of the outcastes. I have lived all my life in a Native State in India, in a very small village, or rather, outside the village, for of course we Untouchables are not allowed to live within the walls. Like most of the people of India, I was a Hindu. I worshiped the monkey god who sits at the gate of every village as the patron deity; and I kept a plant of the sacred *tulsi* (sweet balsam) outside my door, and my women-folks watered and tended and worshiped it every morning. I enjoyed all the Hindu festivals, with their drum-beating and cymbal-clanging and gay processions, with shouting and laughing, and all sorts of queer ceremonies. Of course we outcastes couldn't go farther than the door of the temples inside the village, for we are outcaste even from the presence of our gods and goddesses.

There were Christians in a group of villages not far from me. They weren't all good people, and some of them were quite bad, but on the whole they were a much better and happier group than we Hindus. They were almost entirely from the Mangs—the other big section of outcastes, so of course I despised them for that as well as for being Christians. But once in a while I went to their

services, and I heard their white sahib tell about the God who wanted people to love him as if he were a great kind Father. And it all seemed very wonderful to me, and by and by I began to see how foolish it was to be afraid of bits of wood and stone that other men—human like myself—had made with their own hands. I talked this over with the Christian pastor and asked him many questions, for you see I can't read, so books were of no use to me.

As I worked in the fields weeding, or cutting the grain with my little sickle, or as I drove the herds out to pasture, I would think and think and think. And then, somehow, it all came clear to me that if I wanted peace and happiness, I must give my heart to Jesus. I knew there would be trouble, but that didn't seem to matter so long as I did what I knew to be right. One blessed day the white sahib came to our village and baptized me and my wife and our five children. How happy I was! And I have been happy ever since.

IT MEANT PERSECUTION

A few days after Sahib had gone, the trouble began. The *patil* (headman) and the *kulkarni* (official recorder) of our village are both dead against this new religion, for it makes even an outcaste feel self-conscious and independent, and of course an outcaste has no business to think he has a soul or any individuality. It was a marvellous

discovery to me that I not only had a soul, but that that soul was precious in God's sight—as precious as that of a caste man.

One day my wife went as usual into the village to buy oil for the cooking, and a handful of salt. She carried the oil in a little earthenware pot, like a tiny flower-pot; and the salt she held in a corner of her *sari*. The *patil's* brother met her.

"What are you doing here?" he cried. "We don't want dogs of Christians in our village. Get out! And don't ever dare to show your face inside this village again."

With that he knocked the pot out of her hand so that it fell to the ground and broke into a thousand pieces. Then he struck the salt out of her *sari* and kicked her till she turned and ran home. You can imagine how I felt when she told me, but our Master had suffered more than that, so how could we complain?

Things were rather hard for us after that. We had to walk six miles to the nearest village for our food supplies. I could get no field work, for the farmers had been forbidden to employ me. We were near starving, but my father and brothers helped us. Then one day I discovered that I had been deprived of my "Mahar-ki"—my birthright that gave me a share in the Mahar ground and in the Mahar duties—such as running on Government errands, and all the Mahar privileges and perquisites—such as a share in the carcasses of the village animals. My enemies had bribed the police officer and he had erased my name from the official records. I was disinherited—a nobody, not even an outcaste! It was a severe blow, and entirely unexpected, but our Master had suffered more than this, so how could we complain?

IT MEANT FIRE

Then the village folks began to tell me that they would kill me and my family, that they would burn me out if necessary, but they didn't want us in their village and weren't going to have us stay. Sahib urged us to go away for a time until the opposition should cool down, but I felt that Jesus wanted us to stay right on there, so we did.

At midnight, as we were sleeping in our little one-roomed mud house, I was awakened by a strange smell, and to my horror found that the roof was on fire. It was made of dried sugar-cane stalks, and you couldn't believe how the fire could eat it up. I yelled and wakened my wife and my five children and we rushed to the door. *But the door was fastened from the outside!*

We were caught like rats in a burning trap. The flames were dipping down towards us as they rushed all over the thatch roof, roaring and spitting.

There was no hope through the window, for it was only eight inches square. Oh, my God, have my wife and my five children and I to be burned up alive? Oh, my God, why don't my brothers come to help me? My brothers had heard our cries and rushed to their doors. *But my brothers' doors*

were also fastened from the outside! The iron chain on the door had been put over the loop on the door-frames, and no amount of pushing or pulling would loosen it. I was ready to die for Jesus, but oh, what a death!—to be roasted alive in my own little home! And my wife and my five children! Oh, my God, save at least *them!*

Our door suddenly began to rattle. It yielded. It was pulled partly open. I threw my five children out, one by one, pushed my screaming wife, and then followed. My old father was waiting for us. He had happened (?) to be sleeping outside that night, and when my enemies fastened all the doors from the outside they never noticed him. It had taken some time for our cries to awaken him, but when he saw what had happened, he tore at the chain till it loosened, though his hands were all burned with the falling thatch. But now we were out and safe—I and my wife and my five children.

Then I wondered if we couldn't save our most precious possession. We had no silver or gold or jewels, but we had a door-frame, which we had bought by much pinching and scraping when we built our new little house. My old father opened my brothers' doors, and they and I tore a hole in the mud wall of my house, and managed to loosen the door-frame and haul it out. It was the only thing saved. One outside, a potter who happened to be visiting the village, was the only person who helped us. *At a safe distance stood a group of villagers, laughing and enjoying the fun!*



OUR HERO AND HIS FAMILY

I had strange thoughts as I stood trembling with one of my children in my arms, and watched our little house burn down, and with it everything I possessed on earth except the door-frame—some clothes, a few cooking vessels, and a store of grain. But God in his mercy had spared our lives, and for that I was supremely thankful. Besides, our Master had suffered more than that, so how could we complain?

Sahib had unexpectedly arrived the night before at the Travelers' Bungalow, five miles away, so I ran over in the early morning, and he came back with me and saw the still-smouldering ruins. He went at once to the *patil* and bearded him in his den, and told him he was directly responsible for this and would suffer for it. Then he decided that we would hold the service here today—for it was the holy Sabbath—instead of in the little Christian church three miles off. So he sent round messengers to the different villages, and the Christians soon gathered, and we worshiped and praised God right there by the ruins of my little home.

Next day Sahib and I went to the headquarters of the district, thirty-five miles away, and saw the head official of the whole district. He is a Mohammedan, and seemed very indignant over the whole affair. He took a full report and promised that justice would be done, so I went back to my village.

A few days later a police officer came to make enquiries. I think the *patil* had bribed him, for he made fun of everything I said. He asked what baptism was like, and when I described about the water on my head, he laughed uproariously and asked why Sahib hadn't rubbed on soap, too. But I kept my temper and just said that I'd given my heart to Jesus and that nothing else mattered.

IT MEANT PAIN

By and by he got angry and said I was telling lies about the things that had been burned up in my house, and he took a stick and beat me all over

my body and kept me in custody all day, as though I were the criminal. I figured it all out that I would escape if possible, so when darkness fell and my guard wasn't watching, I slipped away into the black night out of reach. I ran and I ran and I ran, though my whole body was aching from the beating.

I ran four miles to the village, where there was a Christian teacher. He advised me to go right to Sahib, so I ran another eight miles, so as to reach a railway station where the police wouldn't be watching for me, and with the money the teacher had scraped together for me, I took the train for another eighty-five miles to where Sahib was.

And when he came out of his bungalow to meet me, I just fell on his breast and cried my heart out. You see, I'm not a hero. I'm not even a brave man. I cried just like a baby, for it all rushed over me—that awful time when I and my wife and my five children crouched in the burning house—*shut in!*

Next day Sahib sent a man to bring my family, for I was very fearful as to what might be happening in my absence. Sure enough, when the police officer heard I had run away, he sent for my wife and questioned her, and when she said she knew nothing, he seized her by the hair and threw her on the ground and trampled on her and kicked her. Then he beat my old father and my youngest brother.

YET, I'M HAPPY

But what does it matter now? My wife and my five children are safe with me now, and we are staying under Sahib's protection until things quiet down in my village. Justice takes a long time to work in the land where I live, and as my home is in a Native State, the British Government cannot hurry things up. But God is using all this trouble to turn other people to Him. In my own village alone nine other Mahars are begging for baptism, and I am so glad; for I want them to be as happy as I have been since I gave my heart to Jesus.



SO OUR MISSIONARIES WRITE

MISS JULIA M. WAGNER (P.), OF GUADALAJARA

"The Revolution came and passed away in due time. The city was evacuated quietly when taken by the Rebels, and again as quietly when the Federals regained control. We had no mail between December 7 and February 16, and had great difficulty in buying money, while Chicago butter soon gave out with prices going up every day. All this time poverty was haunting certain of the city's districts. Laborers were given tickets by their employers entitling them to a bowl of soup at the market; and this soup line was in part financed by the American Club of Guadalajara, there being some one hundred Americans that make their residence in this city. Business had received a death blow, with taxes high, and gold scarce, and no means of communication. Great sums had been expended in making ready for the State Fair which was to have been opened the Monday following the outbreak; money in advertising schemes for the Fair, money in city improvements of one sort and another for the Fair, money toward the Fair grounds, and an investment in beautiful cattle from South America brought to Manzanillo, only to be returned to their respective lands again. Construction of auto roads out in the country came to an end; and new roads in the process of being opened up found shovels, plows, and trucks hauled back into Guadalajara to be stored away.

"A battle fought at Ocotlan, fifty miles from here, on the banks of a muddy red river, brought the Revolution to a head in this section. The Federals, assisted by the Yaqui Indians, repulsed the Rebels, who scattered to Colima and Manzanillo. The third Sunday in February was a day of terror and fright for the people here, for it was rumored Obregon would come. For two days we were in the hands of the Consuls. All foreign flags were hoisted to the breeze. It was a pretty sight: Swiss, Spanish, Belgian, Chinese, French, American. Oh! but Old Glory looked mighty good! That Sunday morning an Obregon plane scouted the city and followed the evacuating trains of Rebels; this frightened some folks, especially those under civil employment. We had our usual Sunday exercises. Our girls' were peacefully singing hymns of faith in God's care, while friends who had sought shelter with us were nervous, wondering what the days might bring forth. Some one has said: 'One example is worth a thousand arguments.' Perhaps that is what the Mission Boards are meaning more than anything else. Obregon did not come. The city was entered peacefully, and all rumored alarms quietly died out.

"One of the most striking things in Mexico to a newcomer is to see the European influence, good

and bad. France may be seen in dress and table etiquette. Spain is evident in the Bull Fight; in the courting customs; and in the food and architecture. And note the influence of shall we say scholastic Europe? for, differing from the Americans as a whole, the people take great pride in a spoken knowledge of the modern languages. They love the great in music and art. Governor Zuno, I am told, has aided the Guadalajara Symphony Orchestra with funds. Sunday as well as week nights the Guadalajara band plays beautiful selections.

"Then down toward Mexico City we have a bit of the Egyptian civilization of ages ago reflected in the pyramids, the mummies, and in the knowledge of astronomy indicated by the famous Aztec calendar. And we must not forget the Indians in this country. They have accepted Catholicism, but retain their superstitions; so we find a mixture of religion and of Indian legends. Perhaps the most interesting of these centers about the patron Saint Guadalupe, a saint found in Mexico only because of this Indian background."

April 28, 1924.

MISS HELEN FAYE FAIR (B.) MATSUYAMA, JAPAN

"In all the streets the children are frolicking about, the girls in their bright padded clothes, the sturdy boys in their black-and-white kimonos. Poor little souls, they have almost no place to play but on the streets, narrow enough at best. At the entrance to the school there is a wide space, and you should see them enjoy that little playground.

"All schools have their graduation in March. The new school year begins in April, with the first term closing in July. Thirty-four fourth year girls here will finish their course next week. They are such dears I hate to see them go. Miss Hoyt and I had an American party for them, with our games and foreign refreshments. As always, there was much mirth over the queer foreign forks. The tables were turned yesterday when they gave their banquet for the faculty, and thirty-four pairs of eyes watched the new 'Sensei' struggle with chopsticks.

"Sunday I had an interesting experience in the home of a pupil, being introduced to Japanese music. They explained their selection, then sang to their own accompaniments. The conversation was in French, English, and Japanese. The girl's mother doesn't look like a happy woman. Miss Hoyt wishes for a chance to talk to her about Christianity and we think she would be ready to listen."

EDWARD H. SMITH, INGHOK, CHINA

"Saturday night we reached Nger Dung Min. Here, in one of the wickedest towns on the river, Mr. Diong has labored for twenty years and more. The place is being transformed. Three years ago

we finished a fine new chapel and school which I felt would serve for a long time. A year ago they started a move for a Community Social Center—and today the building is nearly completed, a large two-story building ninety feet long providing in the spacious lot and grounds for the so-called Y. M. C. A. and a large school with boarding departments. The people here raised quite a substantial sum, and today I have been working with the local committee, and I judge sufficient funds were secured to complete the plant and furnish the building. I was amazed at the spontaneous subscriptions that came in from the stores and families on the business street.

"A memorial gift of \$500 from a Norwich friend will make possible this plant, and give this central district a plant where fine work can be done for many years. As you will see, the evangelistic work tends more and more to lean to social service—and thus we are making contacts with the entire community life. This is absolutely necessary if we are to leaven the entire community. Moreover it is in line with the strongly expressed needs of Chinese society today. It gives us the ear of the people. It gives us standing elsewhere. It brings us financial support. It lays upon us tremendous responsibilities not to disappoint them and not to shirk the spiritual foundations. In a word, we assume to meet great felt needs of the multitudes. Can we break to them the Bread of Life? Have we power? Have we life and light and healing to meet the demands?"

March 11, 1924.

HAROLD E. LEMAY, SHAOWU, FUKIEN, CHINA

"We arrived here in Shaowu on October 2 and began our language study the next week. We have been at it ever since, and feel that we must always study if we are to master Chinese before we are old enough to retire. By 'master' I mean not fluency, but the ability to say a few consecutive sentences in the right order and understand a simple conversation.

"Aside from language study I have done very little as yet. Sundays I have the foreign children for Sunday School. There is quite a little group—seven in all. I have begun to have a gym class in the Academy, but it is a peculiar arrangement. The boys understand a little English and I a little Chinese. However, they are a bright lot, and one feels that same love toward them that he would to a group of boys at home. Another thing which we are doing is superintending the making of furniture, and as the carpenter is a good workman, we are getting some very satisfactory things.

"Though I do not know the people and their customs very well, I have seen various forms of worship. Oftentimes it is picturesque, and always pathetic. No wonder their souls are so shrunken when they have no life-giving belief upon which to feed. The need for Christ and His Gospel is very urgent, but I pray God that it may never become

as commonplace and meaningless as it has to many at home."

March 5, 1924.

FRANCES K. BEMENT (I.), SHAOWU, CHINA

"I had five errands, so I came to Tie Lo Fung. The new school just opened by one of our young graduates must be visited, and the teacher be brought back for our teachers' institute. I wanted to have a health conference for the town and visit the former pupils, and give any courage I could to the church, fathers and mothers, and see their children.

"As I stopped at Tenshong the people all gathered around me, all talking at once. 'Last year we had no one located at our church, but one of your little girls, who taught the children. Here's one of her pupils, and here and here, but she is not here now, so we have not even the school.'

"Where is the best one of her pupils?' I asked, knowing that their teacher was soon to be married and go elsewhere, and some one was needed to fill her place.

"Here she is,' they shouted. 'She is reading in the eighth reader, but her mother is poor, and she has no father, but she does want to come to your school.' I knew it, and told her that she might come even though she could pay only a part of her expenses. Every one in the town was interested in her. 'By the grace of God. Yes, it's by the grace of God,' one called to another. 'What could help that poor widow and her child but the grace of God!'

"I left them all happy, for the girl was to return with me to Shaowu after I had made my visit at Tie Lo Fung. The mother was too happy to speak, the girl's eyes told her happiness which she could not otherwise express. But the neighbors were talking for both: 'By the time you return her hair will be washed and her clothes will be all clean and mended, and she will be at the door waiting for you.' I preached no sermon to them, but as I left I heard them say: 'Surely it comes to us again and again—the grace of God.' May this girl return to them in a few years to teach them many things.

"Every new girl who comes to us makes me very eager for more. I know I shall be very rich when we have one girl from every village in our boarding school preparing to be a light in the darkness. Every village has lamps waiting to be lighted. Every lighted lamp scatters the darkness of ignorance, superstition, and sin. We already have girls from over ninety cities, towns, or villages. That beginning gives us all faith, all hope, all confidence.

"I have almost forgotten the health conference and Gospel meetings we had that week-end. But that girl, a diamond in the rough—to find such as she, to see them polished and made into bright and shining lights—that is my meat, my drink, my recreation, my life. How great is the availability of God!"

ARTHUR J. ORNER, MT. SILINDA, RHODESIA, SOUTH AFRICA

"At last, more than a year after the failure of our old boiler, the new boiler has arrived and is set up ready to work. The past year has not been by any means a time of waiting, but the work of the industrial department has been very much handicapped by our inability to run the machinery in the shop, and to saw the timber for much-needed buildings.

"We were very doubtful of getting the boiler here even now, as it was so late in reaching Umtali that had it been a normal year the rains would have prevented it reaching us before next May or June. Since the rains have been very much delayed, and much lighter than usual, it came through without mishap, and was only seventeen days on the way from Umtali here. This is the heaviest load by all odds that has ever come over these roads, and I am convinced that there are very few drivers who would have landed it here safely. Mr. F. Smith,



Photo by Dr. Lawrence

SAFE ARRIVAL AT MT. SILINDA

Orner seated on boiler joyfully signing waybill, Mr. F. Smith and his assistant, who brought the boiler up from Umtali, standing at right.

to make the shop a real agency for the advancement of the work of the mission, both in supplying the necessary buildings and equipment for the various departments of the mission at a very low cost, and also in training native boys in useful industries which will greatly increase their earning power, and hence make possible for them a far higher standard of Christian civilization than they could otherwise hope for."

"Last Saturday we had steam in the new boiler for the first time and spent part of the day in testing out the new (to us) engine and in limbering up the old engine, which had been given a thorough overhauling during the period of waiting for the boiler. This morning the mill was started, and we hope to have it going almost continuously during the next two months, as we have been fortunate



THE BOILER CLIMBING MT. SILINDA
(N.B. Slight imperfection in the road)

who had the contract to bring it down, is probably the best driver in the whole district, and we have only praise for the way in which he got through.

"It was something of a problem unloading the boiler from the wagon and setting it up in place after arrival here. Smith's responsibility ended when he pulled up in front of the shop, and then mine began. The boiler weighs four and a half tons, and we had nothing to work with, unloading it and setting it up, except two little one and a half ton screw jacks and some heavy blocks of wood. The natives who were available for the work had never handled anything heavier than a sack of corn, so could not be counted upon to use much intelligence in manipulating a heavy weight like this. However, three days after the boiler arrived on the wagon, it was not only unloaded, but had been placed in position, where it is to stand permanently, and was all ready to begin work—and not so much as a mashed finger or toe to show for it!

"The new boiler and engine are beauties, and we are now far better equipped than ever before



RUNNING THE BOILER BACK INTO THE PIT PREPARED FOR IT

in securing the services of Mr. Brent for that period. Meantime Mr. Hack is limbering things up in the shop, and we expect within a few days to have the grinding mill, planers, etc., hard at work and both engines running a good deal of the time. Unfortunately for me, I don't get much of this fun, for as things have worked out now, my work keeps me in the office about a third of the time, and out attending to outside jobs of building, road-making, and forestry for the balance, except the time that I spend in teaching manual training.

"Now, with our new boiler and engine working, and with the many changes that have been made at the shop during the past year, the Industrial Department is in a far better position than ever before to push forward the material expansion of the mission—and there is great need for this just now, when our schools and boarding departments



THREE DAYS AFTER ARRIVAL
Mt. Silinda Boiler set up and ready for work

have been growing so much and our old buildings becoming more and more inadequate to meet the needs. During this year that we have had no power, we have not had a building holiday by any means, as we have kept right on with brick and tile making, and have cut a large amount of timber by means of pit-saws, so that it has been possible to put up no less than nine buildings on that station during the past twelve months. At the present time four more are under way, and several others projected.

"The whole work of the mission is prospering as never before. Every department has its story to tell, and we are pleased that Mr. Riggs is about to visit us when we feel that there is so much to show him. I do not feel that we have much, as a mission, of which to be ashamed. Some may say that we have too large a force for the field that we are working, but I am sure that any one who really goes into the matter and studies the work that is actually being done in this mission at the present moment must admit that we are justifying our existence. I do not mean to say that we do not have our problems and discouragements, nor that we have not made many mistakes, but looking

at our work as a whole, it appears to me far more promising than at any previous time. Of course I am not speaking of the Portuguese situation; that is a big problem all by itself and one that looks discouraging, at least on the surface, but I have faith to believe that the time is very near when a solution of that problem will be found, and when even that great territory will be permitted to have its chance."

February 20 and March 29, 1924.

JANETTE E. MILLER (I.), BAILUNDO, WEST CENTRAL AFRICA

The Story of Ruth, African Version

"We closed school with a flourish, but the program was like that at Christmas, just a display of what they had learned, but using the Easter story for the central idea. The children in the little folks' story-telling classes did not know they were going to take part, so they had a good opportunity to show their training. Sometimes they quite improved upon their teaching, as in the story of Ruth: 'There was a lady had two sons and went into another country in hungry time to find food. In the new place, the wind blew very much and husband and sons coughed and coughed until they died. . . . Boaz told his boys to let her drink *ocisangua* (sweet beer) out of their gourd at the harvest bee.'"

RUTH ANDREWS (P.), WAI, SATARA DISTRICT, INDIA

"There is absolutely no limit to what this work could be developed because there isn't another hospital for over a hundred miles. If we had more trained help the doctors could devote their time to doing so much more; as it is, when a pipe leaks or a window pane is broken, or a stove needs fixing, or any of the hundred and one things that have to be done, one of the doctors attends to it or it remains undone. Sometimes they do it to save money. Since I came I have made sheets, doctors' gowns, and various hospital supplies because we didn't feel we could afford to have it done. There is one thing—we never run out of work or have time to get lonesome or homesick, and I expect it is a good thing for some of us.

"I have great dreams for this place and hope I may live to see some of them come true. I love the work and wouldn't change places with any one, but I can't help wishing for more 'where-with-all' to work with.

"It is such a comfort to know that we have friends in the homeland who are interested in our work and want to help us. I look back at the few days I had in San Francisco and the many splendid women I met as some of the best and most profitable days in America. I am so glad I got acquainted with so many of the W. B. M. P. ladies and can recall their names and faces. We often speak of you out here.

"I wish you could see my youngest. She was brought to us a couple of days ago, and the minute I saw her I dubbed her Topsy, and you wouldn't

wonder at the name if you could see her. She is two months old and has been fed opium until she looks like a little shriveled-up old woman, and she is nothing but a little bundle of bones and a lot of long black hair. Her father brought her, and he declared her mother was dead, but we doubt it. We took the baby in the hope of saving its life, but it will take the very best of care possible, so I have undertaken to look after her and do the best I know how. The first thing I did was to take her to my bath room and introduce her to soap and water, but she didn't take to it very kindly because she protested very loudly the whole time. It has taken more than one scrubbing to get her clean. For a crib, I am using the lid of a large pasteboard box, and between Miss Gordon and myself we managed to furnish her crib, so that she has all the comforts of home. The first couple of days she did nothing but squall, because she wasn't used to doing without opium, but she has been pretty good today. I do everything for her myself, but I don't know if we can pull her through, because it is so hard to get a food that will agree with these wee mites. It is well worth the effort, though, and I will be so happy if she survives. Even though she looks like the ugly duckling now, she gives promise of being a pretty baby some day if we can get a little fat on her poor little bones."

March 14, 1924.

J. S. PORTER, PRAGUE, CZECHOSLOVAKIA

"The reports of our two colporteurs are just in. Together they have sold three hundred and forty-six Bibles and Testaments in the month of March. I am really surprised at such reports, knowing so well the darkness and opposition that they have to contend with as they go from door to door. This is really an omen of good and the earnest of a turning to God on the part of many. It does not mean that people are being converted in large numbers. Not at all. But it does mean that a new day has dawned in this Romanist land. Formerly the colporteurs would go all day and hardly sell one copy of the Scriptures. If we count twenty-five working days in the month, each colporteur has sold the past month almost an average of eight every day. I imagine that there is more than eight times the interest in the doings of the Kingdom than there was in the days before the war.

"Three churches have assumed self-support since January 1. That is especially encouraging in the face of serious unemployment all over the Republic. It means much to us all, and encourages us to push on to higher and better things.

"We have at last found and purchased a very commodious hall in H., where we looked and looked and seemed not to know of anything in the whole city available. Soon we are to open this hall, that seems to be a very unusual answer to prayer.

"We have been able, also in a miraculous way, to rent two halls in two places, where there likewise seemed nothing to be had at any price.

"And we have many more places where we are longing for the simplest kind of halls, in which to preach the Gospel. School buildings, whose use has been allowed meanwhile ever since we became a republic, are gradually being closed to us and to all the churches, as was to be expected. What are we to do? This is a question that we cannot answer. We turn to him, the great Head of the Church, knowing that in his own good time and way he will supply our needs.

"One of our churches reports that it has about seventy members, resident and absent, and an average audience of from 160 to 180. Is not this encouraging? We are embarrassed by our success. We will lift up our eyes unto the hills, from whence cometh our help."

April, 1924.

M. ELIZABETH WADDELL (I.), INGTAI, FUKIEN, CHINA

"We had a very helpful four-day conference for the women of the district. Three of the delegates walked twenty-five miles to attend. One of the preachers' wives, unable to get a chair, walked seventeen miles, hiring a man to carry her little girl. For leaders we had Mrs. Ngà, Mrs. Christian, and Miss Chittenden. I am enclosing a picture of Mrs. Ngà, a very wealthy woman of Foochow, who is giving all her time and freely of her money to evangelistic work. Though a nominal Christian for years, she drifted into card playing and gambling. The change came three years ago, and since that time she has been giving herself most unselfishly to the work she loves. She has a message particularly for those who are in the church but are not leading consistent Christian lives. The students at the Boys' Boarding School wanted to hear her, so we arranged for her to speak to the student Y. M. C. A. Saturday night. Sunday morning, at the request of the pastor, she took the church service."

THE NEW ADULT STUDY BOOKS

We have spoken in these columns for some time now of the special study books on China for the ensuing year that have been gotten out by the Missionary Education Movement and the Central Committee on the United Study of Foreign Missions. The general book for adults, written by Prof. Lucius C. Porter of the North China Mission of the American Board, and Mr. Paul Hutchinson's book for young people will be reviewed in our Book-shelf next month. Mrs. Gamewell's book for women is reviewed in this number. We are quoting as articles certain portions of Professor Porter's and Mr. Hutchinson's books. We hope that these quotations will induce many to read the books.

The price of these three books is: Cloth, 75 cents each; Paper, 50 cents. Suggestions to Leaders on each book will cost 15 cents additional. The books can be secured from the American Board or any one of the Woman's Boards.

METHODS AND PROGRAMS

THEY DID THINGS

In connection with the May Festival held every year in Boston for more than thirty years, and to which some nine hundred to one thousand children come each year when the weather is good and some six hundred in even the worst downpour, a special award has been offered for the last two years. The boys and girls of Tientsin, China, where Carolyn Sewall, the children's missionary, is at work, wanted so much to have their friends in America know the real flag of the new Chinese Republic that they made one and sent it by Miss Sewall three years ago. It was felt that all the children of the immediate vicinity around our headquarters ought to have a chance to share this banner. It was, therefore, offered as an award to be held for one year by that society of boys and girls under thirteen which should complete the year with the best record of all-round activities, and which should, through one of its members, not through the leader, write the best letter telling about those activities. The two letters which got the banner and honorable mention are so very good and so full of suggestions to the many other groups of boys and girls the country over, that we are printing them herewith.

The banner was won by the Andover Junior Helpers and the honorable mention won by the Wellesley Juniors, which society also won the banner for the highest per capita gift from any society in Greater Boston. Both these groups deserve all possible praise for the way every boy and girl has worked to make the year in their society successful, and to express their interest in other boys and girls around the world.

THE ANDOVER LETTER

At the first meeting of our society we decided to have for our motto: "For our Church, our Town, our Country, and the Whole Wide World," and we have tried very hard to live up to it.

We have helped our church by mending about thirty-five hymn books of the Junior Sunday School room. At the all-day missionary meeting of the women of the Andover and Woburn Branch some Juniors gave a costume dialogue, and they were so successful that they were asked to repeat it four times—twice in our church, once for the benefit of a shut-in member of our church, and another time at a church in Lawrence. Some of us sang carols at the Sunday School Christmas entertainment. We made various things at one of our work meetings for the bazaar our church will hold this year. We contributed five dollars for the pulpit flowers.

In helping our town, we gave a subscription for a magazine to the "Home for the Aged." We made a scrapbook for a little sick boy and took toys to the Toy Tea for the poor children of our town. The Legion has a bazaar every year, and we helped them by giving five dollars for the candy table.

In many ways we have helped our country. A missionary in North Carolina was supplied with a subscrip-

tion to the *Modern Priscilla*, because it would help her a lot in her work. Some toys were sent to a kindergarten in Atlanta, Ga., and every year we have a picnic to entertain the Lawrence Institute girls. Each Junior takes a lunch for two and we always have an enjoyable time. At one of our work meetings we made paper beads, and the president, secretary, and treasurer took them over to the Lawrence Institute girls as Christmas presents, and they seemed very much pleased with them.

We have helped our world by studying about our Japanese friends across the sea, to learn about their country. Many of our program meetings have been about Japan. We looked at pictures, and at some meetings a lady would give a talk about Japan; also different Juniors have acted out Japanese home life scenes. At one of our meetings notebooks were passed out; each girl had to write in them about the history, geography, etc., of Japan. The two best ones received a prize, one to an older girl and one to a younger. We learned the Japanese anthem in their foreign language and wrote it in our books.

Every year we have a Mothers' Meeting, when we invite our mothers to attend this meeting.

This year we have had quite a few entertainments. Our largest one was in March, entitled, "A Japanese Festival." We entertained about one hundred and twenty-five people. We had ice cream, candy, and grabs, and it surely didn't take long for them all to disappear. At the end, we gave a Japanese play and we were dressed in Japanese costumes.

One Saturday we invited the Junior Helpers of Ballardvale to our church, and we entertained them by playing games and giving a play. Refreshments were served. Shortly after they invited us to Ballardvale and we had a good time.

In different ways we have earned money. In the fall we sold lolly pops that we had dressed like flowers, at the All-Day Missionary Meeting. We had a Christmas sale of fancy articles and candy. One day not very long ago five of us went down to the church and sold popcorn balls, candy, etc., at another All-Day Missionary Meeting.

We all feel that we have had a pleasant and successful year and we thank all who have helped us.

Sincerely yours,

DOROTHY RUHL,
Secretary of the South Church
Junior Helpers.

THE WELLESLEY LETTER

To tell the doings of the Wellesley Juniors for a whole year is a rather large order, as we are the busiest group of Juniors that you can imagine.

We opened our season in September with a purely social event—a corn roast at the Pit, on the college grounds—and a most enthusiastic bunch of children enjoyed this annual event under the direction of our leader, Mr. Goodrich. We had our own groups, building fires and cooking our suppers of hot dogs and corn and we came home in the early evening tired, but happy.

In October we felt much honored to see our names on the program of the Woman's Board of Missions, as giving a special demonstration of young people's work. Several Juniors dressed as Japanese acted the story told by Miss Seabury.

October also brought our usual Hallowe'en Party, which was gayer than usual this year, with the cute costumes and decorations, and a mock wedding, which was fun. We met early, bringing basket suppers and

having hot cocoa, served by a few mothers. We played lots of new games and had a general good time.

Also as early as October we began our sale of Christmas tags, cards, and calendars, which brought us more money. All our friends and neighbors were most generous with their orders.

November was the date of our annual play, a Thanksgiving Play this time, called, "A Thanksgiving Dream," and really very pretty. No admission was charged, but an offering taken, which, with the candy we had solicited and sold during the evening, and the sale of beautiful wood carvings, all done by our generous leader, we had more money to turn in for our Mission Fund.

In December the Juniors were asked to conduct the Midweek Service for Christmas. A short musical program, consisting of vocal and instrumental numbers, was furnished by members of our society besides the Devotional Exercises which were conducted by us. Again in January, we conducted one midweek Missionary Meeting.

At the big Christmas Bazaar, given by the grown ups, we had a table for handkerchiefs in the center of the hall and another table for a variety of articles. We took in a fairly large sum of money from these two tables, as we had begged and made most of our things and everything was clear gain.

In February, at the request of the Woman's Union, we gave a little entertainment and play for one of their afternoon meetings. They were kind enough to praise us for our efforts.

We had talked and planned for many months to have a Baked Bean Supper, and serve perhaps two hundred people, the same as the church suppers given by the grown ups, but it was March before our hopes came true. We charged fifty cents a person, which included supper and entertainment afterwards. Some of us waited on tables, some took tickets at the door, others sold candy, but *everybody* worked. One table in the center much decorated with candles and crepe paper was presided over by our leader, Mr. Goodrich and his wife, with the smaller Juniors as their guests. There were green candles on all the twenty tables and green decorations on all the Juniors, which made us look as gay as we felt. Everybody voted it a grand success and a jolly time besides, so we were well repaid for all our work. This made our fund jump to nearly \$200! April 29 we had a May basket sale, which brought us about \$21.66.

Incidentally, we have made scrapbooks for sick children and dressed dolls for Japan, so we feel that we have lived up to our cheer which we sing on all occasions.

"We will cheer for our Wellesley Juniors so true,
We will cheer for our leader so kind and true,
We're up and doing Juniors,
We're happy, loyal Juniors,
In work or play,
We'll win the day for our Wellesley Juniors Gay."

Best wishes from one of the Juniors,

ERNESTINE B. RYAN.



THE UNLUCKY TWENTY-FOUR

Are they unlucky? They don't think so and they are going out with a smile

WHO are they? The graduating class of the Union Training School at Ahmednagar, India. This school, founded in 1864, has sent out over 1,200 Christian village teachers. It is jointly controlled by American Congregationalists, Scotch Presbyterians, English Episcopalians, and American Presbyterians. Rev. W. S. Deming, principal, is in the center.

WHAT are they? They are village school teachers. Young, do you think? Well, we need just such young lads to carry enthusiasm to village centers and to arouse people to better things.

WHERE do they come from? From seven different Missions, located in different parts of Western India. Open your geography and check off some of the places these

boys call "home": Nagpur, Ratnagiri, Pimpalner, Satara, Jalna, Sirur, Aurangabad, Rahuri, Basim, and Vadala.

WHERE are they going? Back to the villages. Without any fuss or feathers, without any groans or grumbling, they are keen to get out and do their bit.

WHY are they going? Because they have a love for Christ and a desire to serve Him. For them, Christian service means community service.

WHAT will be the result? Better, cleaner villages, we hope, with more intelligent children. The Master said: "Ye are the light of the world." Was he not speaking to these young men who go out as His messengers in Indian village communities?

THE HOME BASE

The American Board

THE REPORT FOR MAY

Gifts from the churches gained nearly \$8,500 for the month of May. The other items showed small losses. This leaves us a total of over \$23,000 gain from the churches in nine months and \$1,200 by the Young People and Sunday Schools, somewhat counterbalanced by a loss of \$5,000 from Individuals.

The unusual gain in the column of matured Conditional Gifts improves the appearance of the record for the year.

We can meet the increased cost of the work and the appropriations this year *provided the Individual Gifts show no decrease in the next three months.*

We have a task before us to bring the Gifts of Individuals up to the high level of last year and at the same time to make good this loss of \$5,000 in that column.

The situation is by no means black; it is in fact much more hopeful than last year, and it depends wholly upon the loyal interest of the growing number of the Board's friends.

OUR RANK

Do Congregationalists give as generously as other denominations? That is a question often asked. The United Stewardship Council, through its Secretary, Harry S. Myers, has given out a table of comparative figures for 1922 which answers our question. Complete figures for 1923 are not yet available.

The living donors of the twenty-four denominations listed gave \$76,415,095 for home and foreign work that year. Of that amount Congregationalists gave \$3,026,302. But where does that put us in per capita giving? Seventeenth in the list, with \$3.53 per member! The United Presbyterians top all denominations with \$15.52. The Southern Presbyterians come next, with \$13.05. In successive order are the Northern Baptists, \$5.86; the Protestant Episcopalians, \$5.19; the Northern Methodists,

\$5.15; the Northern Presbyterians, \$5.07. The average per capita gift from all denominations was \$4.88.

The current expense of all these denominations totalled \$253,164,871. Our share was \$16,781,755. And where was our standing there? The average per capita contribution of all denominations to carry on their church work was \$16.18. We averaged \$19.56 and stood fifth in the line. Protestant Episcopalians led with \$26.20.

Is it not time that we Congregationalists, able to pay \$19.56 per capita for current expenses and standing fifth from the top, shall lift our benevolences away up beyond \$3.53 and get out from the seventh position from the bottom? This is a worthy challenge to our Congregational people.

CHURCH EXTENSION

Plymouth Church of Minneapolis may justly pride itself, although it does not, in its manifold missionary contacts. In Minnesota, its own state, it has its representative in Rev. Andrew W. MacNeill. In Ahmednagar, India, Rev. Alden H. Clark stands as its representative. At Bombay, India, Miss Annie L. Millard is ministering in behalf of the church to the blind in our school there; while Miss Alma Atzel, at Taiku, China, renders in the name of the church a most blessed service in the Judson Smith Memorial Hospital.

The church rejoices in being able to say: "By her own personal representatives Plymouth Church is thus directly in touch with a three-fold missionary effort—evangelistic, medical, and educational—which reaches around the world."

Others who are not supported by the church, but nevertheless are a part of its fellowship, who are on the field are Rev. and Mrs. Henry Fairbank, of Marathi, India, Dr. and Mrs. George E. White, in Salonica, Miss Gertrude Marsh, of Albuquerque, Mexico, and Miss Alice L. Mosse, in Y. W. C. A. work in China.

It is not surprising that Plymouth Church's total benevolences should round out nearly \$32,000 in 1923.

Woman's Board of Missions

FINANCES

The Branches made a gain in the month of May of \$1,429.69. We are encouraged to hope that the tide has turned.

EASTERN MAINE BRANCH ANNIVERSARY

On May 22-23 the Eastern Maine Branch celebrated its Twenty-Fifth Anniversary as a separate Branch. The sessions were held in the beautiful

edifice of All Souls' Church, in Bangor, of which Rev. Charles A. Moore is pastor. The Western Maine Branch had been invited to participate in the observance of this anniversary and omitted its own semi-annual meeting in order to join with its sister Branch. There was a fine attendance from the western part of the State, twenty-four ladies coming from Portland.

At the session Thursday afternoon a historical paper reviewing the twenty-five years of early history of the Maine Branch, written by Mrs. Charles C. Harmon, president of the Western Maine Branch, was read by Miss Alice Twichell, of Portland. This historical sketch is of such general interest that it was ordered printed, the expense to be shared by the two Branches, and a copy to be sent to every auxiliary in the State. Mrs. John F. Thompson gave a stirring address on the "Parting of the Ways"; and the reminiscences of the women who founded the Branch and had carried it throughout the earlier years were given by Mrs. J. W. D. Carter and others. Special mention was made of the beautiful and far-reaching service of Mrs. George Eaton, of Calais, who was president of the Eastern Maine Branch for twenty years, and of Miss L. E. Johnson, its foreign secretary until last year.

The missionary address of the evening session, at which Dr. Moore presided, was given by Mrs. William Hazen, of the Marathi Mission, who went to India in 1900 as Miss Florence Hartt, and was supported by the Western Maine Branch. Miss Kyle represented the Woman's Board, bringing greetings from memory of the women who had served the Branch so long and faithfully, and giving an address on "The Five Fold Missionary Cord."

The history of the Eastern Maine auxiliaries was faithfully and happily narrated by the Home Secretary of the Branch, Mrs. C. M. Clark, who also gave the report of the treasurer—Mrs. F. B. Denio—whose absence because of serious illness was deeply regretted by all. In view of the small churches and the widely separated area covered by this district, the gain in receipts shows careful and painstaking effort, even though the apportionment is not yet in sight. Mrs. George Cary, in her report for Western Maine's treasury (which shows a most encouraging advance in the last few years), summed up the needed ingredients for successful missionary work in the four terse words—Faith, Facts, Folks, and Funds. The new Foreign Secretary of the Eastern Maine Branch, Mrs. C. G. Cummings, gave a really inspiring picture of the work done by the missionaries of that Branch.

Supper was served by the Junior League of All Souls' Church under the competent direction of Mrs. Charles Moore, and the presence and dainty service of this group of girls gave the guests a real hope for the coming twenty-five years of missionary cultivation in Eastern Maine.

NEW YORK STATE BRANCH

This Branch held its annual meeting in connection with the State Conference at Richmond Hill, N. Y., May 21-22. A notable feature was that of the supper for Branch and State W. H. M. U., held Tuesday evening, with an attendance of nearly 150 women. The courses were enlivened by chorus singing, and later brief speeches were made by Miss Rosamond Clark, the new missionary of the Branch; by Miss Alice Huggins, of Tunghsien, China; and by Miss Helen Garner, representing the Union.

The devotional service, led by Mrs. A. J. Lyman, of Brooklyn, struck a wonderful keynote, which was repeated in the sermon preached by Dr. J. Percival Huget in the evening. A novel presentation of the work for women was given under the caption "Missionary Movies," with an interlocutor and actors in costume. One scene gave the tale of a Japanese girl who had worked in the factory and then had found the Matsuyama Night School, while her little sister attended the kindergarten; another was an impersonation of Dr. Lora G. Dyer, just arrived by airship, to bring the news about the hospital. It was mainly the work—as well as the inspiration—of the two presidents of the State Branch and Union, Mrs. Warner James and Mrs. Henry F. Clark, and went off amazingly well without any rehearsal, groups from various sections being responsible for the different scenes.

The apportionment of the Branch is now \$48,750 and a splendid showing was made by the report of the Treasurer, Mrs. L. G. Cole, of White Plains. Altogether, the account of the meeting furnished us practically as given above was most heartening, showing satisfactory growth both in the fellowship between the Branch and Union and the progress made in attaining the financial and educational goals of the Branch.

BERKSHIRE BRANCH

The annual meeting of this Branch was held June 5 in Pittsfield, Mass., with an interesting program. As usual, the report of the Corresponding Secretary, Mrs. W. L. Adam, was of unique interest.

Miss Grace Perry, of Williamstown, is the president of the Branch, and the speakers were Miss Alice Pettee Adams, of Japan, Rev. Charles Ernest White, Assistant Secretary of the American Board, and Miss Kyle, representing the W. B. M. The treasurer's report, as presented by Miss Mabel Mills, gave some remarkable results as the fruit of the careful cultivation of the churches of Berkshire County. This Branch has not only met its entire State Apportionment, but has sent to the Board in addition \$1,400 as a contribution for the new building of the Ahmednagar Bible-Women's Training School.

MRS. HENRY D. NOYES

Mrs. Henry D. Noyes, who passed away at her home in Hyde Park, Mass., May 30, was a devoted

friend and supporter of the W. B. M. through a long life of active service. She was Assistant Recording Secretary for several years, and from 1898-1900 filled the vacancy of Recording Secretary occasioned by the resignation of Mrs. S. B. Pratt. For thirty-four years she was a member of the Executive Committee, and gave to the Board a whole-souled devotion and deep interest which will be affectionately recalled by those of the older generation. For several years she has been in an enfeebled condition, but retained her interest in the Board and her missionary friends until recently.

COMMISSION SERVICES

Miss Rosamond H. Clark, who is under appointment for the Matsuyama Girls' School, Japan, was commissioned May 18 in her home church, Flushing, N. Y., of which Rev. George Egbert is pastor. The church was beautifully decorated with dogwood and pink roses and the service had been carefully planned.

The Commission was presented by Dr. W. W. Scudder, District Secretary of the American Board. One who was present writes that he spoke with masterly clearness and much sympathy. Mrs. Warner James, president of the New York Branch, spoke for the home constituency, welcoming this new missionary to the love and care of the Branch. An interesting feature of the service was the welcome to the field given by Mrs. Shizue Komai, daughter of a Kumiai pastor, Mr. Aono, and a graduate of the Matsuyama School. Miss Clark herself spoke briefly, expressing gratitude for the privilege of returning to Japan, where she has already had three years of missionary service, and referring to herself as "one who is released by the generosity of others from financial worries in order that she may give her whole time to the work of being a friendly ambassador from our country to our neighbor country."

Miss Clark, after attending the Conference for newly appointed missionaries in Boston, June 4-10, will go to the meeting of the Black River and

St. Lawrence Association in Philadelphia, N. Y. She hopes to sail in August.

On Sunday, June 1, Elizabeth MacDonald Cairns was commissioned in the Edwards Church, Northampton, Mass. The service was of somewhat unusual interest because Miss Cairns is a graduate of Smith College, in the class of 1922, and Edwards Church was her home church during her college career and since, due to the fact that she has lived in New York City and been only a visitor in the churches there. The Commission was particularly impressive because it was a part of the morning service of worship on Communion Sunday, and took the place of the regular service leading up to the Communion. In the absence of the pastor, Rev. Kenneth B. Welles, who was called away very suddenly, Professor Wood of the Bible Department of Smith College presided at the service. Two alumnae shared in the service—Margaret Welles, of India, Smith, 1916, who gave the welcome to the field; and Ruth Isabel Seabury, Smith, 1914, who gave the pledge of support from the home constituency. The brief sermon, the Commission, and the prayer of consecration—all were given by Rev. Enoch Frye Bell, Editorial Secretary of the American Board.

Miss Cairns goes to Sholapur, in the Marathi Mission, as a social worker under the mission in the work for robber caste women and children. In the beautiful service of that Sunday morning she felt clearly the backing and interest of the church at home, especially of its young people as represented in the audience of that college town who joined their prayers and hearts together in the Communion Service that morning. The words of the response hymn, which made the closing prayer, express peculiarly the feeling of the morning:

"O lead me, Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

"O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, thy praise to show!"

Woman's Board of Missions of the Interior

REMEMBER THESE DATES

Yearly Thank-Offering Meeting

Friday, September 19, at 10 o'clock, in the Assembly Room, 13th floor, 19 S. LaSalle Street, Chicago

Fifty-Sixth Annual Meeting

Rogers Park Congregational Church, Chicago,
October 28-30

JULY AND AUGUST MEETINGS

During July and August the Friday morning meetings will be held on the second and fourth Fridays of each month, instead of every week.

FROM THE TREASURY

Note carefully this figure for seven months:
Loss, \$6,510.95.

Does this mean we are sounding retreat? "We will never sound retreat." We *cannot* retreat. In Adana, where we have been working for fifty years, we now have, in a school of 110 pupils, over forty Moslems. God has given us these Moslem girls to care for, for Him. In Greece are our children snatched from burning Smyrna, and taken there for us to save their souls as well as their bodies.

So we could go on, in China, Japan, Africa, Mexico, and all the rest of our fields. There is

not one place where we can retreat. Who can prevent it? *You and I.* Every one of us.

First, pray, think, and work until your church's full apportionment is in. Our Board receives its share. But since the full five-million-dollar apportionment has never yet been reached, and since our expenses are close to our share of the full apportionment, we have to depend upon our friends for special help. Secure this help now; do not wait till the end of the year. The needed money is there. What we need is to find it.

This work is God's work; we are God's children. Our Father has said: "No good thing will I withhold from them that love me"; "Ask what you will and it shall be done unto you." Ask with the same earnestness we would ask for a very valuable personal article that was apparently lost. This is God's world. Nothing of God's can be lost. Do not for a moment think He does not want this mission work to be done. He *does* and *will* help us to do it.

"We have hard work to do, and loads to lift. Shun not the struggle; face it; 'tis God's gift. Be strong."

MRS. S. E. HURLBUT.

NEW PUBLICATIONS

Bridgman Academy, by Maryette Lum. An interesting, comprehensive, and well-illustrated sixteen-page booklet on our fine girls' high school in Peking. 5 cents.

Through W. B. M. I. Windows, eight easy and attractive programs, based on "The W. B. M. I. at Work." Arranged by Daisy Colman. Free.

For the new study material on China, see the full-page advertisement on the inside of cover at the back of this magazine.

In addition to this, we are offering a beautiful set of six fine, large pictures of Chinese life and scenes, printed by a special process on heavy paper, each with description on the back; suitable for framing. 60 cents for the set.

Order all the above from Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago.

GOOD READING

As one of our secretaries has remarked: "What good would it do you to learn to read if there were nothing to read but the *Police Gazette*?" This is just about the situation in most Oriental countries: women and children are learning to read, but there is hardly anything fit for them to read after they have learned.

The Committee on Christian Literature for Women and Children in Mission Lands, a special committee representing the Women's Boards of all denominations, is endeavoring to meet this need, and in order to get its work clearly before us, has prepared a program of great beauty and effectiveness, which we hope many of our societies will use, at the same time taking an offering for the work.

The program gives much valuable information as to what is actually being done.

The program may be obtained free from Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago. Brief extracts follow:—

Devotional

"Give Ye Them to Eat."

Scripture: Luke 9:10-17.

It was a great, crowded picnic, but there was nothing to eat! There they sat on the grass—fathers and their little hungry, sleepy boys; mothers with babies in their arms, and the older children too tired and hungry to run around any more.

They had come out so eagerly in the morning, each with a motive that made the way seem short. With some, of course, it was curiosity, others brought their sick to be healed, and yet others longed to hear more of the Master's wonderful teaching. All were as straying sheep whose hearts responded to the voice of the True Shepherd.

"Give ye them to eat," said the Master to the disciples who wanted to hurry the crowd away in quest of bread, and from the small lunch of a little lad who surrendered it to him willingly, Jesus sent Philip and Thomas and John with bread and fish to group after group of hungry folk till the very last child on the back rows had had enough and to spare.

It is another great gathering—row upon row of people—much further than our eyes can reach. From the village schools of China, the crowded kindergartens of Japan and India, the overflowing orphanages of the Near East they come; dusky boys and girls from African schools and students of our great Union Colleges—thousands and thousands of them. They have flocked to the great opportunity for Christian education "as sheep not having a shepherd." And now they have learned to read, to think and reason, to apply what they have studied to the lives they must live. How are they going to keep it up? How will they continue to make life richer and fuller and better when the brief school days are over?

Give ye them to read. Put into their languages and into their ways of thinking the stories and articles, the books and magazines that will satisfy their hunger and nourish their minds and refresh their souls. Why did you let them come and learn if only to send them away with nothing to read, no fund of new literature to continue the work you have begun?

Seek out the boys and girls who have a little store of possibilities and teach them how to turn these into a literature for their own people.

Starving bodies are pitiful, distressing, unnecessary, when the world is full of food. What about starving minds? To see the need and to meet it promptly, gladly, liberally—this is Jesus' way. Is it ours? Give ye them to eat!

MARY SCHAUFFLER PLATT.

Prayer.

From China

"It seems to me almost impossible to overstate the influence which literature of the right kind may yield in the days that lie immediately before us in China." Certain well-known Christian Chinese writers have recently held a 'retreat' for the discussion of the situation. In the findings of their conference, they stress literature as the greatest tool which the Christian forces now have at their command, remarking: "The influence of Confucianism and Buddhism, which is strong and will be lasting, is due largely to their use of literature."

The Total Budget Stands at \$8,000

The committee must look to generous and interested individuals for at least one-half of this sum.

From the Woman's Boards, the National Y. W. C. A., and small groups of women not more than \$3,000 will in all probability be received.

Committee on Christian Literature for Women and Children in Mission Fields, Alice M. Kyle, Treasurer, 14 Beacon Street, Boston, Mass.

MINNESOTA BRANCH MEETING

At the Branch Meeting, held in connection with the Minnesota State Conference, we had Miss Uline for one day, and enjoyed her messages and reports of progress, also of problems ahead.

Children's work was presented by two pageants, one being "The Call of Samuel," and the other showing six girls from other nations, all in costume, having tea with two American girls and telling of their woes and the customs of their countries.

A banquet and "pep fest" was held for Twin City young people and delegates, in charge of the young folks who attended the 1923 summer camp and training school at Carleton College. Enthusiasm for the June 1924 camp was high.

At the fellowship banquet for all delegates, the toasts on "Pears," "Apples," "Grapes," and other fruits were very well given and to the point.

Of the nine Associations, eight were well represented, and for the first time expenses of directors were paid where necessary. Several conferences were held and plans discussed and problems brought up.

All our departments showed increase. The work of our Young People's Secretary, Mrs. Florence Lindstrom, has been most gratifying. She has traveled over seven thousand miles, and written nearly seven hundred letters. Results are already being felt among the churches she has visited.

A new feature this year was the closing hour in the form of a communion service administered by our two women pastors, Mrs. Ellen Bradley, of Comfrey, and Mrs. C. F. Lutz, of Long Prairie. It was a fitting close to the best meeting in many years.

MRS. J. H. YAGGY.

FOR LAW ENFORCEMENT

The following publications of the National Women's Committee for Law Enforcement are of interest to every Christian woman, and may be ordered from Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago:—

Save America, a book of 128 pages, with stirring articles by Kathleen Norris, Ida Tarbell, Lady Astor, and others, with abundant facts and statistics, and program material. 25 cents.

Report of the Washington Convention, April 10, 11, containing addresses by President Coolidge, Attorney-General Stone, Secretary of the Navy Wilbur, Mrs. Norris, Mrs. Willebrandt, Mrs. Catt, and Major Haynes; also the report and platform prepared by the Findings Committee. 10 cents.

DOES IT PAY?

Program X. Women's Christian Colleges in the Orient

By Daisy Colman

DEVOTIONAL:

1. What is Christianity's message to those who should prepare the leaders for the new day? Eph. 4: 11-16; Gal. 5: 13.

2. And to the leaders themselves? Ezra 10: 4.
Hymn: "O Jesus, I Have Promised."

Prayer: For Christian students in the Orient.

Report on Christian Colleges in Oriental Lands—"The Keys to the Situation" (five minute word pictures). (Have a chart prepared showing a great key-ring with eight large keys hanging from it, seven for the Union institutions and one of a different variety.) As each one speaks, pin the name of the college on the key.

1. Isabella Thoburn College, Lucknow, India.
2. Woman's Christian College, Madras, India.
3. Yenching College, Peking, China.
4. Ginling College, Nanking, China.
5. Woman's Christian College, Tokyo, Japan.
6. North China Medical College for Women.
7. The Union Missionary Medical School, Vellore, India.
8. Kobe College, Kobe, Japan (Congregational—different key).

References: "Report of the Building Fund Committee" (booklet, 10 cents).

"Kobe College in Japan" (booklet, 5 cents).

"Evolution of a Woman's College in China" (booklet, 5 cents).

"Yenching College" (booklet, 5 cents).

"Yenching College News Letter" (leaflet, 2 cents).

"Kobe College News Letter" (leaflet, 2 cents).

Books: "The King's Highway," "Women Workers of the Orient," "The Woman and the Leaven in Japan."

Magazines: "Missionary Review of the World," "Missionary Herald."

Discussion: A. Has the twentieth century brought greater changes to the oriental woman than to the occidental woman?

B. Should colleges for oriental women be conducted along Western lines?

Close with 2 Cor. 2: 8.

"Call for mothers to give their daughters, daughters to give themselves, and for all to pledge to God a new allegiance and a new type of sympathetic, loving service for those other women who are a great and eager host."

Woman's Board of Missions for the Pacific

S. O. S.

In May two-thirds of our fiscal year had passed, and only about half the money appropriated to the work had been received. Will you get your society and church treasurers to send in what moneys are in the treasury at once that we may know on what to count? Will you also have a Finance Committee in your society go out to individuals for "second mile" gifts? It is unthinkable to have to cut the work, or have a deficit after the splendid record of the Jubilee; and neither will be necessary if *every one does her part at once.*

ANNUAL MEETING OF THE CALIFORNIA SOUTHERN BRANCH

This meeting is always a notable affair; but this year it was particularly so. Approximately three hundred women gathered, and during the two days of varied program, woven about the central theme, "Let Us Wage Peace," all the speeches and presentations were of a high order.

An unusual feature was the clever farce prepared by the Pasadena women, depicting the packing of a missionary box. Many local hits were made as the women brought in impossible articles. The point that we can send abroad only those articles we value ourselves and which are appropriate to the needs, went home with more force, perhaps, owing to the fact that the delegates were immensely amused by the abounding humor.

Masterly addresses were given by Mrs. Gaylord of the Church of the Messiah, Los Angeles, on "The Great Experiment"; and by Mrs. Basil Clarke, who was overseas during the War, on "Woman's Part in Permanent Peace."

At the banquet, tables arranged to represent the different nations were presided over by some one in the costume of the country, who told in crisp two-minute speeches what the Southern Branch was doing in that special field.

In the evening, after delightful music by a woman's chorus, President Dexter of Whittier College gave the address, "The Attitude of the Christian Patriot Concerning World Peace." In this he brought out the necessity of sympathy between races; out of this would come service, and then security, and finally coöperation.

The Foreign Report was given the next morning in a telling presentation. Columbia represented the higher ideals of service in America; and Uncle Sam impersonated the spirit of Congress—that of one "Who has to be shown." To him Columbia introduced representatives in costume from our mission fields, and they reported their work.

Mrs. Ranney told what the Jubilee money was already doing, and of the future outlook. The Jubilee aims were planned five years ago, and since then the work has grown rapidly; new needs and

growth in various directions call for our very best effort.

Mrs. Seward Simons, a well-known leader in club work in Southern California, gave a keenly clear and instructive address, which should be published, on "What Shall We Women Do About It?"; after which President Bird of Occidental College spoke on "How Shall a California Christian Think Concerning the Japanese Question?", pointing out the great value of the impartial and thorough survey under the Friendly Relations Committee.

It was a rich program, shared by a large and enthusiastic group of women accustomed to *do* things, and who went out with a still wider vision and a new impetus for enlarged work.

H. S. R.

COMMENCEMENT AT THE DOSHISHA

Miss Maria P. Lyman, of Southern California, who visited the Doshisha University at Commencement time, writes of the pleasure of those April days.

The chapel was crowded full with those graduating, the Alumni, and guests. How much more room is needed! There were sixteen upon the platform—the Trustees and the Deans of the various departments; the acting President presided, as Dr. Ebina is now in America; the diplomas were arranged upon the desk. Nearly everything was in Japanese; the girls, in their pretty kimonos, were charming. The valedictory of the Woman's College was given by Miss Morimoto in English, a language with which she seemed very familiar. Her sweet, unaffected manner charmed us all. She expressed thanks for all they had received at the Doshisha, and said the best way to really express their gratitude was in service for others, and in helping Japan to solve her many problems. After the close of this program, we adjourned to the gymnasium for lunch, and speeches from the Alumni. You may not know that I was present when Mr. Neesima was graduated from Amherst, my father being pastor of the South Amherst church at that time. You know they are all loyal to his memory here, and when the chairman alluded to my presence, there was a burst of applause, and I arose and bowed my thanks, realizing it was all for Neesima and not for me. Two afternoons the High School and College girls gave entertainments, one in Japanese and one in English, the latter a scene from "The Blue Bird." I enjoyed it all very much.

UNDER THE SHADOW

It seems but yesterday that Dr. Alma Locke Cooke and Dr. Lois Pendleton received their Commission, while the mother of one and the parents of the other sat in the audience and bravely consecrated their daughters to service in China. Today we must think of these missionaries under the shadow of a common sorrow. Mrs. Ada Locke Cooke, Dr. Cooke's mother, died in Livingston, Cal., May 9; and just a month before, Mr. John L. Pendleton was laid away in Madrone Cemetery, at the old family home, Saratoga, Cal. The breaking of the home ties for these families meant sacrificial giving in large measure. It was at the greatest personal sacrifice that Dr. Cooke left her invalid mother, but both mother and daughter gave cheerfully. The blessing and the comfort of God will certainly follow such families as these in richest measure.

THE BOOKSHELF

The World's Living Religions, An Historical Sketch, with Special Reference to Their Sacred Scriptures and in Comparison with Christianity. By Robert Ernest Hume, PH.D. New York: Charles Scribner's Sons. Pp. 278. Price, \$1.75.

The output of books on the study of comparative religions is highly significant. In rapid succession we have had of late works by Moore, Barton, Soper, Farquhar, Saunders, and Hodous. A few years ago the standard text-book in this realm was Menzie's "History of Religion," which was recommended by the American Board in the reading course for non-ordained missionaries. Today we have no less than three excellent books of the same description. Fifty years ago there was scarcely a work in English which dealt with Buddhism; for a number of years the books by Davids, Waddell, and Max Müller occupied this field alone. Today, in the leading libraries, you will find books on Buddhism by the shelf. This development means far more than a spreading curiosity in respect to the faiths of strange people; it evidences a steadily deepening interest on the part of thoughtful minds in the understanding of the nature and functions of religion as an essential characteristic of man, the "chief differentiating characteristic" of the race. Dr. Hume's book begins with an admirable chapter entitled, "Religion and the Religions," which we commend to those who may object to the bracketing of Christianity with the other faiths, on any other basis of classification than that of the true and the false.

Dr. Hume, in accordance with the scope of the series for which he writes, seeks to aid the untechnically trained reader, yet in such a way as to satisfy his demand for a trustworthy and scientific presentation of the essential facts. In this he has succeeded beyond question. Within the compass of 278 pages, he has compressed the outstanding features of the eleven "living religions" of the world. This is made possible through his keen and discriminating sense of values and by a plan of treatment which enables one to hold similar and contrasted elements in easy survey. Under each religion, after sketching in the historical backgrounds and tracing the development in early literature and in the practice of today, the author lists the essential ideas, draws a comparison between the religion in question and those naturally associated with it, and then, in each instance, summarizes the elements of strength and weakness. This process is reinforced by a tabular statement of the religions arranged in chronological order, as also by illuminating characterizations introduced as sub-headings of chapters, thus: "Hinduism—the Religion of Divine Immanence and an Hereditary Graded Social Structure"; "Buddhism—the Religion of Peaceful, Ethical Self-Culture"; etc.

While Dr. Hume's birth, boyhood, and period of missionary service in India equip him for a

rarely sympathetic and accurate treatment of the four religious systems originating in that land, especially Hinduism, we would bear tribute to his fine sense of discrimination around the entire circle of religious faiths. The author not only is scientific, but he is a profoundly religious man, and only a person so qualified has any authorization to write upon comparative religion. We like the book the more because it suggests, if it does not convey, the peculiar radiance of the Christian life which, reflecting the sense of unquestioned reality in the presence of the Divine, attests the Christian hope as an experience apart among the spiritual gropings of the race. Certain other treatises we could name stop short of this point, and hence, to our thinking, stop short of scientific completeness. Dr. Hume's closing page, entitled, "An Epitome of Christianity and of the World's Religious Aspirations," is deeply satisfying, as the following extracts will show:—

These three essential and distinctive features of Christianity may be stated systematically in relation to God, the chief essential of all religion, as follows: (a) In God there is something eternal. That aspect of God which perpetually is the creator and loving ruler of human life may best be known as "Father." (b) In God there is something historic. That aspect of God which has come most fully into the compass of a human life, in the gracious character of Jesus Christ, may best be known as his "Son." (c) In God there is something progressive. That aspect of God which like a continual companion is leading human life forward may best be known as "Holy Spirit." . . . A compact statement of the essence of Christianity, and also of the blessing which Christianity seeks to give unto the world, has been formulated in the New Testament in the well-known benediction: "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all."

The American Board places such a value upon Dr. Hume's book that its reading will be required of all newly appointed missionaries, such as educators, physicians, nurses, business agents, etc., who have not pursued a theological course, thus replacing Menzies. We trust, however, that many others will find time to peruse this excellent handbook of religions.

C. H. P.

Sundar Singh, the Lion-Hearted Warrior. By E. Sanders and Rev. Ethelred Judah, B.A. New York: Macmillan Company. Pp. 96. Price, \$.75.

This is a pocket-size edition of the story of the well-known mystic in India. The book was approved by the Sadhu himself before he set out for Tibet in the spring of 1923. The authors are English.

In these few pages a brief but clear and interesting account of the incidents in Sundar Singh's life is presented and the essential points in his message emphasized.

The book is intended for children; but as a whole it is not written in child language, though many

of the incidents and stories would be suitable for children.

The authors' royalties from the sales of this book will be sent through Sadhu Sundar Singh to the only Christian school in Tibet, where more than thirty boys are being taught by a pupil of Singh.

Ming-Kwong, City of the Morning Light. By Mary Ninde Gamewell. New York: Central Committee on the United Study of Foreign Missions. Price, 50 cents.

Few writers are so successful in giving us a fresh and unconventional survey of the mission field as is Mrs. Gamewell, whose long life in China makes her familiar with its customs and progress.

"Ming-Kwong," she tells us, "has no definite location, though it is supposed to be somewhere in Central China." This is not, however, an imaginative sketch, for "there is not a statement in it nor an incident which is not true . . . the story from beginning to end is real history."

And in this narrative form we have presented a moving picture of life in China since mission work began in 1807.

The first chapter gives us the background of Chinese customs, the picturesque street scenes, the weddings and the funerals, the strange food, and without painting too dark a scene, the superstitions and the cruelties of native life.

The following Interlude tells of the patient work of Robert Morrison, for twenty-seven years in Canton, almost without outward result. But his translation of the Bible, completed in 1822, was the foundation for all future work. And in 1834, the year of his death, Peter Parker sailed from America to "open China at the point of the lancet."

The succeeding chapters tell the story of the missionaries who as pioneers ventured into the very heart of China and helped to make Ming-Kwong a City of the Morning Light. The five months' voyage on a sailing vessel, the country travel by wheelbarrow, the cold weather and need of "flannel and patience," the restrictions under which the women lived and worked are cheerfully touched on. The names are entirely possible ones, but chosen to suggest the character needed for the part: the Gladdens, Dr. Wise, Hope Welcome, Dr. Mercy Goodenough.

The value of medical missionary work is repeatedly emphasized, and the later increasing success of the "not-to-be-knocked-down" doctrine. The native excellences of the Chinese people are well brought out, while present disorders are frankly acknowledged; "the heart of China is still sound."

The scene closes in the Hall of the Sleeping Buddha on the Western Hills, now used by the Y. M. C. A. as an assembly hall, to the sound of temple gongs and Christian hymns.

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SOME INTERESTING NOTES AND STORIES

Again we have said good-by to the smiling troop of boarding-school girls as they went off with their escorts—fathers, mothers, brothers, aunts, or cousins—some of them on donkeys, perched perilously on the stuffed bedding cases; some on wheelbarrows, a box balancing one side and themselves and bedding balancing the other; and some walking the long, hot distance to their homes. They are always happy to be going home, and we are glad that they are just as happy to return to school. Some of the fortunate ones have boxes in which to pack their possessions; all have bedding to be rolled up and carried, and all have a piece of cloth, large or small, as the case may be, in which to wrap up various treasures, such as balls and handkerchiefs, pictures and tracts, small bits of pencils and colored crayons and slate pencils, and other odds and ends that delight the hearts of children, especially those who have as little as these children. One can imagine the joy of the arrival at home, where the other members of the family come out to see how the child looks, what she has brought new of interest, and what handwork she has brought to work at during the summer. There will be a crowd of neighbors—for who in China will shut the gate against neighbors, be there ever so many!—pushing into the yard to see and hear all they can of the “outside world” (if the city of Lintsing is a few miles away it seems like that to them), and asking if there are any pictures to be given out. There are also children eager to see the schoolbooks and be taught some of the mysteries hidden therein, and learn to sing songs, perhaps the one about “Patience is Good,” which is most popular just now. In the dusk, when it is too dark to sew, groups will gather to listen to Bible stories told by the schoolgirls, and perhaps they will act out some of them as they do here in school. For some it will be the first they have heard of the “Jesus church,” and others who have heard before will be anxious to hear again. Who can tell how far the influence of these girls will reach!

*Ethel M. Long (I.),
Lintsing, Shantung, China.*

* *

The “tattooing school” is one of the features of the women’s work in Paotingfu, China. Started as one of the relief measures a year or more ago, the demand for it as a means for financial help and occupation for women and girls has continued. The rooms used when the school was founded are now needed for the church schools, so the tattooing makers have been removed to rooms outside the yard; they are still encouraged to help themselves, are given daily Bible lessons, pay the salary of Mrs. Yang, the evangelist, and this year are receiving a half day’s service each week from Miss Chang Shu Shan,

a nurse recently returned from training in America. She comes over on Saturday afternoons, examines pupils in the schools who need care, helps in treating their eyes, etc., gives health talks, and helps inspire the women to take better care of their children; and at the Christmas social for the tattooing women, in addition to the goodies, cards, and little hymn books, they received little pamphlets in hygiene, which Miss Chang is helping them to study.

* *

The social service organization at Paotingfu, China, whose newly chosen president is Miss Chang Yün Yü, a graduate of Peking University’s School of Theology, has opened an old ladies’ home in Paotingfu. It is fostered not only by Presbyterian and Congregational leaders, but also by prominent Chinese ladies in the city. The home is new, but already five or six old ladies have found comfort there. Miss Chang, with Miss Chapin and a Chinese woman, Miss Yang, who has for years served in the women’s work in many directions, are now supervising the three sections of evangelistic work; last year the travel workers visited more than 250 villages and held 32 station classes of from ten days’ to a month’s duration, where 448 women have read and studied.

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MISSIONARY PERSONALIA

Miss Elizabeth and Miss Jane Baldwin (B.), in Micronesia, have sometimes felt that if they lived to see the Kusaie Bible completed they would have had their hearts' desire. Now there comes a call for their help in translation of the unfinished portions of the Bible into the Truk and Mortlock languages. The readers of the Kusaie Bible are numbered in the hundreds; of the Truk Bible in the thousands. A native teacher at Truk has offered his assistance in the work of translation if the Baldwin sisters are able to take it up. In the boarding school there are twenty-five boys and forty-four girls. The older pupils help in the work of the press.

Native teachers from Truk come for help of all sorts and for encouragement and counsel. During one such recent visit they brought two hundred and fifty Truk and Mortlock books to be repaired and bound during a four days' stay—a visit which was of necessity bounded on both margins by the movement of the infrequent steamer. In addition, they needed help in the matter of hymns and of Sunday School topics. Their special plea was for "more testaments." One of the teachers brought his eighteen-year-old son and fourteen-year-old daughter to be members of the training school at Kusaie, as there is no advanced school at Truk.

Dr. Lora G. Dyer (B.), of the Foochow Mission, reports that on May 1 Miss Hazel Atwood (B.) and she moved the patients into the new building of the Kate C. Woodhull Hospital. All the extra work has been brightened by the delight of getting into the permanent building, well planned and well built.

Rev. H. B. Newell writes from Seoul, Korea, that he also "tried to hustle the East," in the mending of his typewriter, smashed on the

trip from Matsuyama to Seoul some five months since. His letters are very fluent and even more intimate than typewritten documents. He has been establishing relations with government officials and with heads of other missionary Boards; has been familiarizing himself with the Kumiai church members and their locations in Korea, and with the probable sites for Kumiai churches. He has also "picked up a Bible class (in Seoul) of young men not otherwise provided for . . . —an interesting mixture of elements: school teachers, college students, military officers, bank clerks, hotel clerks, etc.—about half of them non-Christian."

On January 26, Rev. Raymond A. Dudley, of Tirumangalam, South India, gives us the encouraging information that the Christian community there has had a growth of over a thousand in membership. There seems to be a feeling that a new era has come into the life of Tirumangalam. Mr. Dudley feels that the Church is going to assert itself more from now on, and that it will exercise a greater influence upon the life of the institutions. Here is one significant remark of his: "In these days of advancing prices and salaries, as I come to know more and more intimately the affairs of some of our pastorates, I have increasing sympathy with our pastors. Their problems in finance, as well as in spiritual matters, are very real." "There is every hope that the growth of the Church in the coming years will be solid and abundant."

Miss Marion Holland (B.), Marathi Mission, while at the hill station of Mahabaleshwar for language study during the hot weather, had an attack of appendicitis and was hastily taken to the American Board Hos-

pital at Wai and operated on by Dr. Lester Beals. Miss Holland is reported as making a good recovery.

Word also comes that Miss Louise Wheeler (B.), of Sholapur, who underwent an operation recently, is gaining steadily.

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Miss Gertrude Cozad (I.), Principal of the Woman's Evangelistic School at Kobe, Japan, is in this country for a few months on business. She, with her colleagues at Kobe, have been helping in relief work. They have been particularly interested in the work of certain graduates and students of the school. The curriculum of the school provides for five months of field work, and several students elected to take their work now in this particular manner; that is, in relief work. Miss Cozad writes of this as follows: "Never have I so keenly realized the value of training for service as when I saw the way these women took hold of the work, as well as their spirit in it. When it came to the real task, the final contact with the people and their needs, it was those women rather than either missionaries or pastors who were best ready to meet the need."

Miss Margaret Welles (B.), who sailed for the Marathi Mission in 1920, has just returned, full of enthusiasm for the work in India. "The happiest time of day," she says, was when she was teaching a group of girls in the Ahmednagar Boarding School—girls who were keen, responsive, bright. "Such good times we had together inside of class and out." Miss Welles is ready to enlist more recruits for India and hopes herself to return.

Miss Myrtle Shane (B.) is working especially among the refugee population at Athens, many of whom are from the former constituency of the Board in the Interior of Turkey. An expression frequently heard among them is: "Let us have only a crust, but give our children education." Our workers are heartened by the eagerness of the people for the things of God and by evidences of deep faith.

Mr. John Frye Stearns writes from Bulgaria, just as any other missionary would write, that he likes missionary work as he has seen it. He calls it "exacting and stimulating." He agrees, as so many others do, that it is not easy to go so far away from home to take up routine tasks such as he has in the Samokov Boys' School. Doubtless it is far from easy to react favorably and successfully at all times. He makes one remark, however, that is well worth repeating. "Thanks to that home of mine and to the faith of my fathers, which in turn I have won as my faith, I have made no serious breaks as yet." Mr. Stearns finds the missionaries "a fine set, companionable and stimulating," and says that he is having "a fine chance to think things through." He will not mind, I am sure, if we quote him a little further. "Certainly I could

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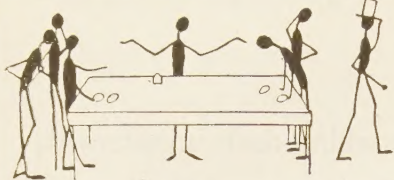
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not have the nerve to hold on if I depended on my own strength. As sure as I live and resolve to do my best in this work where a pretty close walk with God is necessary, He helps me. He has never failed me yet in crises where it has seemed that I just could not put a thing across. Believe me, it is worth coming a long way to have this experience of getting continually into such straits and up against such cruel problems, where only your most desperate effort and the sure help of the Lord brings you through. To be frank, it is what I came for, more than for anything else." Mr. Stearns is the son of New Hampshire's State Superintendent, who, we understand, desired very much

himself to go to the foreign field. We could tell quite a story, by the way, of these fathers and sons. There are many men throughout the denomination who wanted to go abroad as missionaries, but who were detained through no fault of their own—many men, we mean, who now are being represented by their sons or daughters on the field.

Miss C. S. Quickenden (I.): "Made a fifteen days' tour last summer through the Ramnad District of the Aruppukottai Station field." We should have reported about this earlier, but the news is still fresh and time has not marred its value. They had one amusing experience. At one place the Bible-women were



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taken for religious beggars at first, and were told to go away, as the people had nothing to give them. The Bible-women then laughed and told the villagers that they had not come to get but to give. It resulted in their having quite a good-sized audience. In one small section of the district a number of outcasts, who recently became Christians, have now a little church, though their women and girls seem wholly ignorant and untaught. Three of the men of the villages came into camp to beg Miss Quickenden to send them a Bible-woman. The mission party went out to their village and got the names of fifteen women and girls who could study with the Bible-women. So all through this tour they found many who were interested and who wished to become devotees of the Christian's God. One man said to the party: "Yes, we ought to become Christians, and when God calls us we will come. But if I come now I shall have to live and eat alone, for my caste people will not yet give their consent and will not let me live with them if I become a Christian."

Miss Louise Clark (B.), who went out in 1919 to Aintab, has just returned for her first furlough, landing in New York, May 28. Miss Clark spent a month in Aleppo before sailing for America. In her absence, Miss Phelps, the nurse formerly at Marash, is carrying on with Dr. Piper and Dr. Hamilton in Aintab. Miss Clark's first term has been one of strenuous, exhausting service.

Miss Anna I. Fox (B.), who went out to Cagayan, Philippine Mission, in 1918, has just returned for her first furlough, arriving in Vancouver, April 21. Before leaving Cagayan, she had the joy of seeing a fine group of girls graduate from the Bible Training School, of which she has been in charge. The students gave with enthusiasm for Class Day exercises a play which they wrote—"Queen Esther."

Friends of Miss Phebe Beard (B.), who have been anxious because of her illness, will be glad to know that she has regained her health and is back once more at the Wenshan School, Foochow. Dr. Dyer, who is again at her post in Foochow, is supervising the Physical Education of the girls at the Wenshan School.

Miss Craig (B.) and Miss Larkins (B.), at the Mt. Silinda School, Rhodesia Mission, tell of a number of girls who come to them so eager for school that they run away from home. In some cases the parents can be persuaded to allow the girls to remain; in others, superstitions



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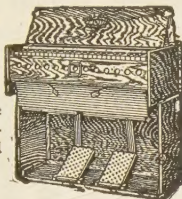
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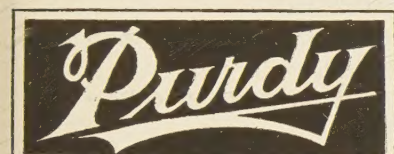
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and the pressure of wrathful relatives prevail, and the girl has to return to her kraal. New rules have been made at Mt. Silinda in order to keep down the numbers. Even so, there are 478 on the roll in all departments, about seventy-five being in the girls' boarding department, for which the W. B. M. is responsible. The school at Chikore, Rhodesia Mission, with an attendance of 289 boys and girls, gives emphasis to agriculture, classes in which are taught by a graduate of the Training School at Mt. Silinda, and to hygiene, taught by a Zulu nurse. Miss Fannie Ellener (B.), associate principal of the school, is in charge of the girls' boarding department, with forty-four girls under her care.

Miss Minnie Tontz, who returned to the Rhodesia Mission last December with full nurse's training, is later to join the staff at Chikore. At present she is working with Dr. Lawrence at Mt. Silinda, learning more about the treatment of hookworm and other tropical diseases.

Dr. Josephine Kennedy (I.), of Kienning, Shaowu Mission, China, who nearly lost her life by a severe case of blood poisoning, is slowly regaining her strength, and is returning to America for complete recuperation. She will be in California. Meanwhile Dr. Lucy Bement (I.), of Shaowu, who was expecting to come home on account of illness, is feeling enough better so that she has returned to Shaowu.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

May 17. In New York, Miss Margaret S. Welles, of Ahmednagar, India.

May 23. In Seattle, Dr. and Mrs. Percy T. Watson, of Fenchow, China.

May 28. In New York, Dr. Katharine B. Scott, of Vellore, India.

May 31. In New York, Rev. Ernest C. Partridge, of Erivan, Caucasus.

June 6. In New York, Rev. and Mrs. Theodore A. Elmer, of the Russian Caucasus.

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